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**UKUCWANINGWA KWAMANDLA ENCAZELO
YEGAMA NEMIPHUMELA YAWO EMPILWENI
YABANTU ABAKHULUMA ISIZULU KANYE NABANYE
ABAKHULUMA IZILIMI ZESINTU E-AFRIKA.**

NGU

MANDINDA ELIAS MABUZA

**UMSEBENZI OWETHULWA UKUFEZA IZIDINGO ZEZIKU
ZOBUDOKOTELA ENZULULWAZINI**

**EMNYANGWENI WEZILIMI ZOMDABU EYUNIVESITHI
YASENINGIZIMU AFRIKA**

UMELULEKI: DOKOTELA L MOLEFE

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**Ngiyaqinisa ukuthi “UKUCWANINGWA KWAMANDLA ENCAZELO
YEGAMA NEMIPHUMELA YAWO EMPILWENI YABANTU ABAKHULUMA
ISIZULU KANYE NABANYE ABAKHULUMA IZILIMI ZESINTU E-AFRIKA”
ngumsebenzi wami engizisungulele wona nokuthi yonke imithombo
engicobelele kuyo ulwazi ngiyidalule ngokuthi ngiyibhale phansi kulo lolu
cwaningo.**

ME MABUZA-----

AMAZWI OKUBONGA

Ngifisa ukuqala ngokubonga ongabonwayo, uMvelinqangi, okunguye ongisingathe ngamandla aKhe ukuba ngize ngikwazi ukuphumelelisa isifiso sami sokubhala lolu cwaningo. Ngokwazi nangokuhlakanipha kwami beningeke ngikwazi.

Ngibonga ngiyanconcoza kuDokotela L. Molefe umqondisi walolu cwaningo. Ngibonga ulwazi lwakhe olujulile ekuqanjweni kwamagama esiNtu aye walusebenzisa okuhloleni lo msebenzi. Ngibonga ukungikhalima kwakhe nalapho sengihlanhlatha wangibuyisela endleleni ukuze lolu cwaningo lwamukeleke.

Ngibuye ngibonge abazali bami kanye nomlingani wami uNkk. MC Mabuza kanye nakuwo wonke umndeni wami ngokungixhasa. Ngaphandle kwabo beningeke ngikhuthazeke ngibe nomdlandla wokuyifuqa le nqola. Ngingebashiye ngaphandle odadewethu nabafowethu esashiyelana nabo ibele.

Ngibonga nakozakwethu engisebenza nabo bonke abebengisiza ngesikhathi ngenza lolu cwaningo. Ngithi iNkosi ize ibandisele.

IQOQA

UKUCWANINGWA KWAMANDLA ENCAZELO YEGAMA NEMIPHUMELA YAWO EMPILWENI YABANTU ABAKHULUMA ISIZULU KANYE NABANYE ABAKHULUMA IZILIMI ZESINTU E-AFRIKA.

(AN ANALYSIS OF THE POWER IN THE MEANING OF A NAME AND THE
IMPACT OF IT IN THE LIVES OF PEOPLE THAT SPEAK ISIZULU AND OTHERS
WHO SPEAK ISINTU IN AFRICA)

Amagama angumgogodla

Amandla, ukuzifihla, ucwaningo lwamagama, ukuqamba okungemukeleki, uphenyo, ukubandakanya, ithonya, umcimbi wokuqanjwa kwamagama, okunamathiselekayo, okungenampilo, okungcwele, injululwazi, ngokwezilimi, imbongi, ukwethwesa, ngokomdabu.

Ucwaningo ngamafushane

Kulolu cwaningo umcubunguli ucubungula ithonya lamandla egama kumuntu nomuntu okhuluma ulimi lwesiZulu eNingizimu Afrika. Uphinda adlulele kwezinye izilimi ezingena ngaphansi komunxa wesiNguni abheke amagama aqanjwa kulezo zilimi kanye nethonya lencazelo yawo. Aphinde aphumele kwezinye izilimi zabantu abansundu engxenyeni enkulu e-Afrika.

Ikakhulukazi luqondane nokuhlola ukusebenza kwamandla egama empilweni yomuntu nomuntu. Yilapho kuvele khona ukuthi incazelo yegama iyamenza umuntu ayilande. **UBagangile** ulindeleke ukuthi agange noma abe nezihlobo ezigangile ngezindlela ezahlukahlukeni. Kutholakele ukuthi ithonya legama laqala eBhayibhelini ngenkathi uNkulunkulu eqamba abantu. NguYe obepha umuntu igama bese esho ukuthi lichaza ukuthini. Lowo muntu ubelindeleka ukuthi alilande.

Kunengxenye yethonya esamlingo lolu cwaningo oluyiphenyile lwathola ukuthi ngamandla kaNkulunkulu analo mlingwana anamathela egameni enze ukuthi limthonye oqanjiwe kumbe abamzungezile.

Lolu cwaningo luphinde lwalandela izizathu ezenza abantu baguqule amagama, kwatholakala ukuthi isizathu ukusebenza kwethonya lencazelo yegama, okuthi uma lilibi kudaleke ububi elibhekise kubo.

Kubuye kwabhekwa isizathu esenze abantu abansundu bafune ukuba basebenzise amagama abaqanjwe wona ngokwesiNtu. Ucwaningo luklame ukuthi lubheke amagama abantu abangene nawo eNingizimu Afrika entsha ebusa ngokwentando yeningi.

Lolu cwaningo luthole ukuthi igama alisebenzi kuphela umsebenzi wokuphawula abantu nezinye izinto ukuze zehlukaniseke kwezinye. Kutholakale ukuthi igama lifike limphawule umuntu akwazi ukwehlukaniswa kwabanye. Liphinde lethule okunye ngaye, okungaba yindlela akheke ngayo. Liphinde lichaze isimo azalelwe phansi kwaso. Ekugcineni limenze enze lokho aqanjwe kwagigiyelwa ngakho. Imvama amagama enza okukodwa kwalezi zinto ezibalwe ngenhla. Kumbe uma liqanjwe ngungoti wempela likuthwale kube kuningana okubalwe ngenhla. Kukho konke, libaluleke ngokuthi liqoqa umphakathi wonke osebenzisa lelo gama liwethulele ithonya elinalo kuwo. Kungaba yithonya elithinta umninilo, umqambi, kumbe abantu abamzungezile lowo oqanjiweyo.

Ngokuthi leli zwe libe ngaphansi kwengcindezelo isikhathi eside, imiphakathi ibisisebenzisa amagama avela ezilimini zezizwe, okungezabamhlophe. Amagama avela kwezinye izilimi anawo amandla ngoba igama noma ngabe liluhlobo luni, linethonya koqanjiweyo kanye nakwabamzungezile. Kwezombangazwe kutholakele ukuthi izwe baliphathe ngakolunye uhlangothi abacindezeli belekelelwa ngamagama abawanike abamnyama evela ezilimini zabo. Yibo abacindezeli abebazi ukuthi asho ukuthini, ngakho yibo abayibonile imiphumela yethonya lalawo magama ukuthi libasebenzele kanjani.

Ukuthinteka kwezombusazwe kulandelwa obekungahle kuthinte umnotho wezwe. Amagama abesetshenziswa ngesikhathi sobandlululo acishe aba nethonya nasemnothweni. Ucwangingo luwabhekisisile amagama athinta umnotho wakuleli, ikakhulu aqanjwe sekufike inkululeko. Kutholakele ukuthi iqhaza lamagama lingawusimamisa kumbe awuqumbe phansi umnotho wezwe ngenxa yamandla asegameni.

Incazelo Yamagama Afingqiwe:

ANC	>	African National Congress
IFP	>	Inkatha Freedom Party
AZAPO	>	Azanian Peoples Organisation
PAC	>	Pan African Congress
BBC	>	Black Consciousness
NUSAS	>	National Union of South African Students
CC	>	Close Corporation
UNISA	>	University of South Africa
HSRC	>	Human Science Research Council

SUMMARY

**UKUCWANINGWA KWAMANDLA ENCAZELO YEGAMA NEMIPHUMELA
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Key terms

Power, camouflaging, onomastics, misnaming, investigated, implications, influence, ceremonial naming, underpinnings, inanimate, sacred, identity, linguistically, bard, exert, indigenous.

Summary

This research analyses the influence of the power of a name, particularly on Zulu speaking people in South Africa. It further analyses the effect of names in other Nguni speaking communities in this country. On a wider scale it also looks at the power and the influence of names given to people of other countries on the African continent.

The research primarily investigates the effects of the power of a name on the life of a black person. A name could actually lure a person to enact its meaning. For instance, the name uBagangile could influence the bearer of the name to be generally naughty or if not so, relatives around her might act naughty in different ways.

It is pointed out that the act of name-giving with concomitant power vested in a name originates from God. The bearer was expected to act out the meaning of his/her name. God's power hidden in the name would constrain an individual to behave in a certain way within his/her community.

The research points out that a name is not only a label that helps in the identification of an individual or an entity. A name is something that is multi-functional. First it becomes a label, a descriptive tool that may refer to a person's body structure. It is possible that a name may divulge a situation in which the person was born. Most importantly, it has the power to make the bearer become what the name means. Usually names carry one of the above accounts. If the name was chosen by an insightful name giver it may carry more than one of the above qualities.

During the years of oppression before the advent of democracy in South Africa in 1994, community members made extensive use of names from the languages of the white oppressors. White names had an impact on the lives of bearers, because of the meanings and contexts associated with them.

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ISAPHLUKO SOKUQALA

1.0 ISENDLALELO

1.1 ISINGENISO

Isihloko salolu cwaningo simayelana namandla aholela ekulandelekeni kwencazelo yegama. Lokhu kuzohlolwa emagameni abantu ikakhulukazi abakhuluma isiZulu kanye nabanye abakhuluma izilimi zesiNtu e-Afrika. Ucwango lonke luzobheka ukuthi mbangela yini eyenza umuntu kuthiwe ulandele incazelo yegama lakhe.

Uma kukhulunywa ngezaqheqhe noma izangqondo ezinamafutha enelisa isizwe kushiwo imisebenzi yocwaningo eyengula ulwelwesi lokungazi kuleso naleso sizwe. Ngenxa yenkolelo yabantu abaningi yokuthi konke kwadalwa nguNkulunkulu, umcwango uzoqala ngokubheka amagama kaNkulunkulu ukuthi akuveza kuphi ukulandeleka kwencazelo yamagama aKhe. Ngokuvundulula ukulandeleka kwamagama kaNkulunkulu nguYe uqobo lwaKhe, kuzobe sekuvezwa ithonya elifanayo emagameni abantu abadlwe nguYe. Lolu lwazi ngamagama aKhe luyoba ngumgogodla walolu cwaningo.

Umcwango uphenya futhi ukuthi lawa mandla okulandeleka kwegama akhona yini emagameni aqanjwe izitolo kanye nezinye izakhiwo ezisetshenziswa umphakathi. Nokho lokhu kuzobe kungukugcwalisela kokutholakele ekulandelekeni kwamagama abantu.

Kucwaningwe amagama avela ikakhulukazi ezilimini zomdabu zase-Afrika ukucacisa amandla amagama aqanjwe abantu abakhuluma isiZulu. Noma sekudlulelwa emagameni ezinto, kubhekwe amagama ezinto zakuleli laseNingizimu ne-Afrika ezifana nezinkampani nokunye.

Umcwaningi ubheke ukuthi ngabe amagama ngokwenzazelo anayo abamba qhaza lini ekuthuthukiseni noma ekulimazeni ezombusazwe, ezenkolo, ezenhlalakahle kanye nezomnotho. Ukusimama nokuwa kokukodwa kwalokhu kuya nenkolelo yokuthi igama lihle noma libi yini ngokwenzazelo.

Kucutshunguliwe futhi ukuthi amandla enzazelo yegama anamlingo muni kuleli thonya elivezwa ukunamathela kwawo kumuntu ngenxa yegama aliqanjwe. Kulokho kucubungula kuzoba khona ukuqhathanisa izinto ezenzeka kuleli laseNingizimu Afrika kanye namazwe amanye afana nelaseZimbabwe, iNigeria, iZambiya, iMalawi, iDRC Congo, iGhana kanye neBurundi. Lawa mazwe aqokwe ngoba indlela okuqanjwa ngayo amagama iyafana nalena esetshenziswa eNingizimu Afrika ezilimini ezikhuluma isiNtu ikakhulukazi abeNguni. Kuningi futhi okufanayo lapho umcimbi wokuqanjwa kwamagama wenziwa. Nokho lawa amanye amazwe akuzogxilwa kuwona, kuphela azothintwa kancane ngoba inhloso kuphela ukufakazela lokho okutholakale ekuqanjweni kwamagama esiZulu.

Kubonakala kuyiqiniso, ngokutholwe wucwaningo, ukuthi ukuqanjwa kwamagama kwagunyazwa nguMvelingqangi ngoba kwaqala Yena waqamba u-Adamu leli gama lakhe. Lokho kuyavela uma sifunda incwadi yokuqala uGenesis eBhayibhelini eliNgcwele. Lapho igunya elavela kuMvelingqangi liveza khona ukuthi abantu

abadala (ogogo nawobaba) yibona abanelungelo lokuqamba amagama ekhaya.

Incwadi okutholakala kuyo igunya lokuqamba nguGenesis 2:19-20. Ifundeka kanje:

UJehova uNkulunkulu wabumba ngomhlathi zonke izilwane zasendle nezinyoni zonke zezulu, waziyisa kumuntu ukuba abone ukuthi umuntu angaziqamba ngokuthini, ukuze kuthi, njengalokhu umuntu eziqamba zonke izilwane eziphilayo, lokhu kube ngamagama azo. Umuntu waziqamba amagama zonke izinkomo, nezinyoni zezulu, nezilwane zasendle.

Livela obala kule ncwadi igunya elanikwa umuntu wokuqala emhlabeni u-Adamu ukuba aqambe izilwane zasendle kanye nezinyoni zasendle. Futhi ilapho kwaba sobala khona ukuthi igama linamandla, nomthelela; libuye libe nomlingo othile odala ukuthi lilandeleke. Isahluko sesithathu siyakucacisa lokhu. Kulolu cwaningo kuzovela ukuthi amandla egama okuguqula isimo kumuntu nakokunye avela kanjani, nini?

Ulwazi olukhona ngokuqanjwa kuka-Adamu yilolu olutholakale kuwebhusayithi ebizwa ngokuthi yi: <http://www.thinkbabynames.com/meaning/1/Adam> etholakala ku-Alexa okuyiwebhusayithi i-Information Company, yilona olusethulela igama lika-Adamu, bese lusichazela ukuthi lisho 'umhlaba'. Luphinde luveze ukuthi ngokweBhayibheli u-Adamu wadalwa nguNkulunkulu esebenzisa inhlabathi ebomvu yase-Eden. Lolu cwaningo luhlose ukuveza ithonya legama kumuntu njengoba kuvela ukuthi u-Adamu uyibo bonke abantu bomhlaba njengoba bonke kukholakala ukuthi bayisizukulwane sakhe. Noma efa wabuyela enhlabathini abunjwa ngayo njengoba kuchaza igama lakhe.

Ngaleyo ndlela wonke amagama aqamba okuthile ngawo alandeleka ngokwenzazelo ngayinye yegama ngalinye. Njengoba kunenkolelo yokuthi inyoni ebizwa ngeqola

namuhla yathola leli gama kuye u-Adamu, nobuqola enabo kukholelwa ukuthi yabuthatha encazelweni yaleli gama. Nokho lolu cwaningo alubhekene namagama ezinhlobo zezilwane, kodwa lubhekene namagama aqanjwa abantu nezinto ngakunye.

Kuyinto evame ukwenzeka ukuthi uma umuntu eqanjwe igama lokuthi ngu**Mbulawa**, afe ngokuba abulawe ngempela. Luzoveza lolu cwaningo futhi ukuthi ithonya legama lisebenza kanjani.

Luzophinda futhi lubheke ukuthi ngabe ukubizwa ngegama njalo kwenziwa yini ukuthi kumnamathele umuntu ngokuhlala engqondweni aze aphenduke abe yilelo gama. Njengokuthi nje, uma igama lakho kungu**Thathekile**, uvele uthatheke nje kalula. Ukubizwa komuntu ngo**Thathekile** njalo kuze kumenze athatheke ngempela.

Ucwaningo luzodlula luye emlingweni oqukethwe yincazelo yegama, owenza ukuba abantu baze bamangale lapho kuthiwa igama lakho ungu**Sheshafe** bese uvele usheshe ufe ngempela. Lokho kuvela kube umlingo yize kwaziwa ukuthi kuyenzeka. Ngemilingo kulolu cwaningo kubhekiswe ekuthini yini yona le nto engavamile eyenzeka kumuntu ngokuthonywa yincazelo yegama.

Ngesimo sokuqanjwa kwamagama sifikelwa ukuthi uma ingane izoqanjwa igama kuye kubhekwe okwenzeka kubazali bengane. Kokunye kubhekwa isikhathi sosuku, sonyaka, kanye nezigaba zonyaka, nezigameko zangaleso sikhathi.

(Ndimande:2001)

Ngaphandle kokuthi abazali basuke befuna ukukukhumbula okwabehlela, kodwa ingane ibe seyinyathelwa yincazelo yaleso sigameko esisegameni, bese kuba nomlingo wokuthi kuyenzekele nayo lokho uma ingakwenzanga yona kwabanye abantu.

Umongo walolu cwaningo yilokhu kulandeleka kwencazelo yegama. Yonke into eholela ekuthini kulandeleke incazelo yegama lolu cwaningo luyayilandela luyihlaziye.

1.2 INKINGA EYETHULWA YILOLU CWANINGO

Uhlobo lwengqinamba ekucwaningweni kwezinto ezinjengamagama abantu, ukucasha kwento okuyiyona ebangela ukuthi igama limenze umuntu alilandele. Yile nkinga esuse umcwaningi ukuthi ahlasele lesi sihloko.

Ucwaningo olunjengalolu lubalulekile ekuthuleni ukuthi ukuphinyiswa kwamagama esiNtu ngendlela okungeyona njengazo zonke ezinye izizwe kuyasilimaza naso isizwe esimnyama njengoba incazelo iphazamiseka ephutheni elinjengaleli.

Amagama anjengo**Nomcebo** atholakala esephinyiswa kuthiwe ngu**Nomsebo** azovela ukuthi kungasizathu sini edinga ukulungiswa. Ucwaningo luzokucacisa ukuthi lokhu azikuvumi ezinye izizwe – ukuthi kuphinyiswe amagama ngokungafanele – ngoba lezo zizwe zazi ukubaluleka kwegama nencazelo yalo kumuntu nomuntu.

Kungakho ukukhululeka kweNingizimu Afrika yaba iNingizimu Afrika entsha kubo bonke abomdabu kugunyaze iningi ebelifisa ukuguqula amagama alo ukuthi libe nalo lelo lungelo. Ukuba igama belingenalutho oluwumthelela empilweni yomuntu bekungeke kube wudaba olubalulekile ukuthi abantu bazithole sebeguqula amagama. Iningi livese lalahla awezinye izilimi amagama angavezi mandla namthelela ngencazelo labuyela kwawesiNtu. Abanye baqamba abantwana babo amagama esiNtu kuphela ngoba bazi ukuthi ukuthatha amagama ezinye izizwe aholela ezimeni zempilo ezingechazeke ngenxa yokungachazeki kwamagama azo lezo izizwe.

Kulolu cwaningo kuzohlolisiswa ukuthi ngabe ikhona yini indlela okungaba yiyona engalandelwa lapho kuqanjwa kubuye kuguqulwe khona amagama. Isibonelo esihle sisithola lapho abantu baseNingizimu Afrika abakhuluma izilimi zesiNtu, ikakhulukazi abakhuluma isiZulu, sebegqamisa ukusebenzisa amagama abo esiNtu ngisho noma sebexhumana noMdali enkolweni yabo. Ingani abantu bebeye benziwa bakholwa ukuthi igama lesiNtu liwubuhedeni ngoba kunenkolelo yokuthi liqhelelene nenkolelo yaseNtshonalanga.

1.3 ISETHULO SOCWANINGO

Ukuqanjwa kwengane esizweni sakwaZulu, kanye nakwezinye izizwe ezikhuluma isiNtu, kungenye yezinto ezibaluleke kakhulu futhi nezijabulisayo emndenini olindele ukuzalwa komntwana. Kwenye inkathi iyaba khona impikiswano phakathi kwabazali uma kukhethwa igama elizoqanjwa umntwana ngenxa yokwehlukana kokwenziwa kwezinto phakathi kwemindeni.

Kwesinye isikhathi abazali baqamba ingane yabo ngesimo abazithola bekuso ngesikhathi sokuzalwa kwayo. Njengegama elithi **uHluphekile**; leli gama lalikade liqanjwa ingane ngoba unina ehlupheka. Okubalulekile okutholakalayo kulolu cwaningo ukuthi le ngane ibe seyihlupheka empilweni yayo. Abanye abantu baqamba izingane zabo ngokulandela isikhathi sosuku ingane ezalwe ngaso noma unyaka ezalwe ngawo. Njengokuthi **nguNomasonto** - uma leyo ngane izalwe ngosuku lwangeSonto. Nayo le ngane iba nakho okuyisondeza ezintweni zesonto kumbe ezenziwa ngosuku lwangeSonto.

Akuvamile nokho ukuthi abazali baqambe ingane igama abangaliqondi, ngaphandle kwegama lesikholwa elivama ukulandela inkolo elandelwa kulowo muzi. Namuhla sinabomdabu abakhonza namaSulumane. Amagama avela kule nkolo ngafana nelika**Mohamedi**. AmaKrestu wona anamagama anjengelika**Davide** – abazali lapha basuke behlose ukuthi ingane yabo ithobele uNkulunkulu njengoba inkosi uDavide yenza emandulo. Lolu lwazi luqinisekisiwe eTestamenteni Elidala eBhayibhelini.

Elinye kungaba ngelithi u**Solomoni** – leli gama kutholake ukuthi ngalo abazali basuke benesifiso sokuthi ingane yabo ibe nobuhlakani. Ngenxa yokuthi iBhayibheli limveza u**Solomoni** njengowayezithandela kakhulu isifazane, kokunye ingane ivamisa ukutholakala isithanda isifazane kakhulu.

Abantu bomdabu eNingizimu Afrika abakhuluma izilimi zesiNtu, ikakhulukazi abakhuluma isiZulu, kube nesikhathi eside beqambana amagama esilungu kumbe anomsuka wezinto zakwamanye amazwe.

Kuze kugcine kubonakala lapho ingane iqanjwa igama elifana no**Valentine**. Lokho kuchaze ukuthi yingane lena ezalwe ngosuku lwezithandani. Kumanje iningi liyawaguqula lawa magama afuze lelo.

Umcwaningi uthole ukuthi amagama afana nelika**Gift** wonake asephenduke o**Sipho**. Ukufika kwabelungu kuleli okutholakale kube nalo mthelela. Inkolo yobuKrestu nayo ibangele abantu ukuthi babe namagama asondelene neBhayibheli. Iningi lize laba nomkhuba wokuthi okungenani abantwana babe namagama amabili ukuze kugqame ukuthi impilo yabo isimi ezesekelweni ezimbili, esenkolo nesobulungu kanye nesiNtu.

Sekunamagama afana nelika**Mathilda** kanye nelika **Albertina**. Inhloso kulolu cwaningo ukuveza ithonya elivezwe ngamagama alolu hlobo kanye namanye.

1.4 OKWENZIWAYO UMA KUQANJWA IGAMA

Ngaphambi konyaka we-1994 wenkululeko yaleli abantwana bebenikwa amagama amabili, elinye elesikholwa elinye elasekhaya. Indlela eqala ukujwayeleka yokuqamba izingane namhlanje ukuyiqamba igama elilodwa. Imindeneni isikhululekile ukunika abantwana inani elithandayo lamagama phakathi kwelilodwa kanye namabili.

Akwandile ukuthi abe mathathu, kuyenzeka kodwa. Kwakukuhle kuqala ngoba abantu babengajahi ukuqamba ingane yabo, babelinda amasonto ambalwa noma inyanga baze bathole igama elibagculisayo.

Manje sekukhona imithetho yokuthi abantwana kudingeka babhaliswe eminyangweni enjengoWezasekhaya. Sekuyavuma ukuthi agwemeke amagama angaphimiseki

kalula. Sekuyagwemeka futhi ukuthi ingane iqanjwe igama elizoyiphatha kabi impilo yayo yonke ngenxa yesenzo sokuqambeka kwayo ngokungeyikho.

Igama liyinqolobane yamagugu esiNtu njengoba sesizwile ukuthi alisebenzi kuphela ukwehlukanisa abantu. Liveza obala ubuzwe kanye nezimpande zenkolo abantu abamnyama abavela kuzo kanye namaphupho abanawo ngekusasa. Konke lokhu kuchomekeke encazelweni yegama negama ngoba yiyo ezokwenza ikusasa lalowo libe yilokho eliyikho.

Ucwaningo luveza ukuthi bakhona ongoti abangosaziwayo ngamagama esiZulu nalawo esiNtu abanjengoCredo Mutwa (1966b) abachaza igama ngokuthi akuyona nje imisindo esuselwe emoyeni, kodwa bathi igama yinto eyigugu kubantu bakithi nokuthi abantu abansundu bakholelwa kakhulu egameni ngoba bathi liqukethe bonke ubunjalo bomuntu, ubuhlakani kanye namandla anawo ngenxa yokuphiwa lelo gama.

Okuningi okuhle ngegama kuvezwe ngabacwaningi abafana noDokotela Mariba Ani abagxile kusayensi yokufunda ngomuntu. Abanye ngawoDokotela Molefe Kete Asante, o-Askia Muhammad Toure kanye nabanye esifunda ngabo ku-inthanethi esizindeni esibizwa nge:<http://www.swagga.com/name.htm>. Laba bacwaningi bathi igama liyisikhumbuzo kulabo asebewalibele amagugu esiNtu, ikakhulukazi lawo magugu abangasoze bakwazi ukuthi babuyele kuwona. Ongoti baqhubeka bathi igama liyinto enhle kulabo abafuna ukuzisondeza ezintweni zesiNtu ngokuthi baqambe izingane zabo amagama esiNtu.

UMutwa (1966b) uyachaza ukuthi igama liwuphawu oluhle ingane elinikwa abazali ngesikhathi izalwa. Yingakho lolu cwaningo lukubalula ukuthi igama liwukhiye ovula ingaphakathi loqanjiwe ngokuthi libe namandla okumguqula alandele incazelo yalo. Lokhu kuveza ithonya elenza ukuthi uma ebizwa ngalo njalo aze abe yilo.

Ngakolunye uhlangothi liba nomlingo abantu baze bamangale uma kuthiwa **uSheshavume** avele asheshe avume uma ebekwa esimeni sokuvuma noma ukwenqaba. Ingane eqanjwe ngegama elithi ngu**Thathangozwane** ivamile ukuba ibe yisela ngoba ithonywa yigama. Amandla egama abonakala lapho oqanjiwe ephila njengencazelo yegama lakhe. Kukhona nokuthi ukukhetha igama elisha kungayiguqula indlela yokuziphatha kwengane. Yilapho sibona kuvela khona isidingo sokuthi kuqanjwe kabusha ngisho labo asebekhulile uma benamagama angemahle.

Lolu cwaningo luyaveza ukuthi akhethwa kanjani amagama abantwana abazelwe emphakathini wesiNtu ukubonakalisa amagugu awameleyo.

Amagama esiNtu axoxa indaba. Awachazi kuphela ukuthi lowo muntu ungubani, kodwa acacisa imvelaphi yakhe njengoba injalo.

Njengoba leli zwe libe sengcindezelweni yobandlululo isikhathi eside, amagama abantu kanye nezinye izinto eziningi ezifana nezindawo, imigwaqo, amadolobha nokunye, kube senkingeni yokuqanjwa amagama angawusizi ngalutho umphakathi omnyama. Ngenxa yokubuswa ngesinye isizwe, izinto zabantu zibe sezinikwa amagama anencazelo ezwakala kangcono esizweni esibusayo, okungesabamhlophe.

Abantu abamnyama eNingizimu Afrika kube yisikhathi eside bebizwa ngamagama okwebolekwa ngoba vele babephoqelekele ukuqamba zonke izinto ngamagama esilungu ngokulandela isiko lengcindezi.

Kutholakele ukuthi abamnyama abebesekudingisweni yibo ababenombono wokuthi nxa kufikwa enkululekweni yezwe kuyodingeka ukuthi udaba lwamagama lubhekisiswe kakhulu.

Inkinga evezwe okutholakele ngenkathi kucwaningwa ukuthi kungathi abamhlophe sekuyibo abasenkingeni yokusebenzisa amagama abahluleka nokuwaphimisa. Awakudala kuyacaca ukuthi abenzelwe bona ukuthi bawaphimise kalula bazi nezincazelo zawo aguqukile.

Kubantu abahambe phambili ngomkhankaso wokuguqula amagama abo ngabantu abafana nowayengumholi oqavile weCosatu, u**Sam** Shilowa. Manje usenguNdunankulu waseGauteng. Usebizwa manje ngo**Mbhazima** Shilowa.

Kuyacaca ukuthi igama linomthelela okhombisa amandla aqukethwe yincazelo. Uma bekungenjalo ngabe indaba yokuguqulwa kwamagama avela ngesikhathi sobandlululo ishaywa ndiva.

1.5 OKUBALULEKILE EKUQANJWENI KWAMAGAMA

Igama, kulolu cwaningo, kutholakele ukuthi yilo elimenza umuntu ehluke emphakathini. Igama umuntu aqanjwe lona kutholakale ukuthi liwuphawu lokuba

khona kwakho. Umcwaningi uthole ukuthi uma uqanjwe igama, kuba khona amandla okuvuseleleka kukanembeza woqanjiwe kanti futhi uyakheka.

Amagama kutholakale ukuthi akuhlanganisa nomphakathi wangakini lapho atholakala khona. Umcwaningi uthole futhi ukuthi amagama aqambeka ngezindlela eziningi ezingabala inhlalo yomphakathi oqhamuka kuwo, kubalwe ukunethezeka kwawo, ukubusa kwawo kanye nemithetho yalowo mphakathi oqhamuka kuwo.

Ngokwesiko lomdabu wase-Afrika bekuvame ukuba nemitheshwana lapho kudingeka ukuthi uqanjwe igama.

USteiner (1956) ungomunye wabacwaningi abakufakazelayo ukuthi ngokomdabu wase-Afrika amagama amaningi abeqanjwa ngezigameko ezithile. Akubalulekile ukuthi lezi zigameko kube ngezidalwe ngumqanjwa noma qha. Kodwa kuba yimikhuba eyenzekile kumbe esaqhubeka nokwenzeka. Lapha singabala izinto ezinjengamashwa, imihlola kanye nezinto eziyikuzila, njengokungena kwezulu ekhaya nokunye (izahluko ezilandela lesi zizokucacisa lokhu). Imiphakathi emnyama ibingakunaki, kanti namanje kusenzeka, ukuthi imiphumela kanye nethonya la magama afuze lawo lizokwehlela ezinganeni, lilibi noma lilihle.

Okuvelayo ekucwaningeni ukubaluleka kwegama ukuthi liletha imithelela emihle noma emibi kumuntu oqanjiweyo, kuye ngokuthi igama lelo lihle yini noma libi.

Kunenkolelo ethi uma liguqulwa lelo gama nemithelela yalo iyaguquka futhi. Yikho lokho umcwaningi ecabanga ukuthi kwenza kuvele ukuthi amagama abantu

abaqanjwa wona ngesikhathi sobandlululo kuleli kunenkolelo yokuthi uma bewalahla amagama axhumene nobandlululo, beqoka amagama awomdabu, bebenokucabanga ukuthi konke okufike nawo kuzonyamalala.

1.6 IZINGQINAMBA EZIBE KHONA KULOLU CWANINGO

Izinkinga ezibe khona kulolu cwaningo kube ukuntuleka kwezincwadi ezibhalwe ngesiZulu ezicwaninga amagama nethonya elikhona kuwo. Nokho ezibhalwe ngezinye izilimi zibe khona, zelekelela ukuveza okwenzeka kwabomdabu ngenxa yohlobo lwamagama abaqambana wona. Kusenenqinamba ukusebenzisa amatemu avela kwezinye izilimi uma ucwaningo lwenziwa ngesiZulu. Nokho isifundazwe saKwaZulu-Natali sisizile ngokuba nezikhungo ezibhekene nokuqanjwa kwamagama angekho olimini lwesiZulu esinjengalezi zasOsizweni, Ulundi, kwaNongoma, kwaDukuza, eSandlwana, naseShowe.

Enye yezinkinga ezijwayelekile yikho ukungabuyiswa kwamaphepha emibuzo enikezwe abantu abathile ukuze kuzwakale uvo lwabo ngethonya legama lomuntu.

Kuyinkinga ukulandela izinto ezenzekelayo ngoba kunamandla umuntu okumele abe nawo ukuze afinyelele emsukeni waleyo nto. Nokho, umcwaningi uzamile ukuxazulula izingqinamba zalolu hlobo ngokuthi aphenye lezi zinto ezilandelayo:

- Ukuqanjwa kwamagama kanye nokuthi aba namthelela muni kwezombusazwe, ezomnotho kanye nezenhlalakahle ngokomkhuba wawo wokwenza oqanjiwe alandele incazelo yawo.

- Ukuqanjwa kwamagama aveza indlela umphakathi othile ophila ngayo kanye noziphilisa ngayo.
- Ukubaluleka kokuthi abantu abansundu babuyele emuva ezindleleni zomdabu zokuqanjwa kwamagama.
- Ukubaluleka kobuzwe ekuqanjweni kwamagama.

Kusukela eminyakeni ye-1970 kuyilapho kwaqala ukuba kube neqeqebana labantu abansundu ababenentshisekelo yokuthi babizwe ngamagama abo omdabu, bese kuthi labo ababengenawo amagama omdabu kwasekudingeka bona baziqambe wona mathupha. Ukubhekisiswa kababanzi kwamagama emva konyaka we-1994 kugququzelwe yimibono yaleli qembu. Leli qembu lalaziwa ngokuthi yi *Black Consciousness*. Lokhu kwadala ukuthi kube khona abomdabu abagqunywa emajele ngenxa yokuthi bekuthiwa babesolakala ukuthi bavukela umbuso ngaleso sikhathi.

Okwashaqisa kakhulu yindlela okwabulawa ngayo ishanhliziyo elinjengo Steve Bantu Biko (<http://www.africanhistory.about.com/mbiopage>). USteve wayehola lelo qembu futhi engomunye wabagxeka uHulumeni ngokuthi nguyena umgququzeli wenhlukano.

Kulolu cwaningo kutholakala ukuthi kwakubukeka kungathi kwakungekona ukuvukela umbuso lokho. Kodwa kwakuyindlela yokuzibalula ukuthi buhambaphi ubuzwe. Ngokocwaningo kutholakele ukuthi ngalezo zinsuku igama umuntu ubeqanjwa lona ngabazali bekutholakala ukuthi oqanjiwe akaqondi ukuthi lichaza ukuthini, ngakho-ke le nhlangano yayifuna ukuthi umuntu aliqonde igama aqanjwe lona nokuthi linamthelela muni kuyena (<http://www.africanhistory.about.com/mbiopage>)

Kutholakele ukuthi abomdabu bakuleli laseNingizimu Afrika kanye nabanye e-Afrika abakhuluma isiNtu bangene kakhulu ekuqambeni amagama abo ngokulandela izindlela zabamhlophe. Kutholakele futhi ukuthi liphansi inani lalabo ebasabambelele ezindleleni zesiNtu ekuqambeni amagama.

Ukuqamba kabusha kwabantu amagama kudale inkinga ngisho nangenkathi amashanhliziy ombusazwe esebulawa. Kukhona labo abavele banyamalala kanti babulewe wumbuso wobandlululo, bagcina bengaziwa nokuthi bashonaphi. Kuze kwavela ngesikhathi seKhomishani Yamaqiniso Nokubuyisana ukuthi kunawosopolitiki abanyamalala ngenkathi kulwelwa inkululeko, labo abazange baziwe ngenxa yakho ukuziqamba amagama amasha ekudingisweni. Ngisho nabazali babo abakwazanga ukungcwaba abantwana babo ngoba sebeziqambe amanye amagama.

Kusukela ngonyaka we-1994 (njengoba sesishilo) kwaba yikhona abantu abansundu bekwazi ukuphuma emagobolondweni engcindezelo, bakuzwakalisa lokho ngokuthi baqale ukulahla amagama esilungu. Abaningi bawashiya ekhona komazisi bagqamisa kuphela awesiNtu. Bekungeke kwenzeke lokhu ngesikhathi sobandlululo ngoba abamhlophe yibo abebephethe izintambo. Umuntu osebenzayo uma enegama elingabizeki kahle bekungabi kuhle nakumqashi wakhe ngoba engakwazi ukulibiza.

Kungakho nanamuhla kuyinkinga kwabamhlophe ukuphimisa amagama abantu abamnyama abakhuluma isiZulu kanye nabo abanye abakhuluma isiNtu, kodwa kwatholakala ukuthi abamnyama abanankinga ukuphimisa amagama esizwe sabamhlophe.

Kulolu cwaningo, sithanda ukuveza ukuthi akulona ichilo ukusebenzisa igama lakho lomdabu. Kungaba yinto enhle ukubuyela emasikweni awomdabu kubuye kulandelwe indlela yawokhokho yokuqamba amagama.

1.7 IZINHLOSO ZOCWANINGO

1.7.1 Izinhlalo zesikhashana esifushane

Okuhlosiwe ngalolu cwaningo ukucubungula izindlela ezisetshenziswa yimiphakathi emnyama ekhuluma isiNtu ukuqamba amagama phezu kwesisekelo sokwazi ukuthi lawa magama anamandla futhi enza izincazelo zawo zilandeleke uma esesetshenziswa yimiphakathi ukubhekisa kulabo abaqanjweyo. Imiphakathi emnyama eNingizimu Afrika kumele icaciselwe ukuthi ukubizwa ngegama elithile kuvamile ukuthi umuntu alandele incazelo yalo. Yilapho kwakuvela khona amandla igama elinawo, ithonya lalo kanye nokusamlingo okuphumelelisa ukulandeleka kwalo. Lolu cwaningo lugxile kakhulu esizweni samaZulu nesizwe sabeNguni. Nokho futhi luyaziveza nezinye izizwe ezikhuluma izilimi zesiNtu ezwenikazi lase-Afrika.

1.7.2 Izinhlalo zesikhathi eside

Kunezinto ezimbalwa ezihloswe yilolu cwaningo ukuthi zambuleke. Izibonelo zazo yizinto ezingamasiko ezinhlaleni ezithile ezimnyama, njengokusoka okwenziwa yizizwe zamaNdebele; amaXhosa; amaVenda amaTsonga kanye nesizwe sabeSuthu. Kunamagama aqanjwa abasokwa abaluleke kakhulu ekuphumeleliseni inhloso yokukhuliswa kosokwayo.

Emva kokusokwa bayawalandela abasokwa amagama abaqanjwe wona. Kuye kuthi lapho bewasho kuthiwe esizweni samaNdebele, **uSilaki kaMsweswe**, okunguyise womfana kwembuleke imvelaphi yalowo oqanjwe nokuthi ngobani okhokho bakhe. Kutholakale ukuthi amagama agcina uxhumano nalabo bomndeni asebelele. Umntwana lona onaleli gama elivela kokhokho ulilandela njengoba okhokho bakhe balilandela. Nalezi ezinye izizwe ezibalwe ngenhla okwenzeka emaNdebeleni kuyenzeka nakuzona. Isiko leli ligqamisa amandla egama kanye nomthelela olethwa yigama empilweni yomuntu.

Imvama yezingane ezibelethwe ngonyaka we-1990 kuya kowe-1992 ngolwazi engilutholile, kulabo engixoxe nabo, zaqanjwa amagama omzabalazo, ikakhulukazi izingane zabesilisa. Lokhu kucaciswa amagama anjengo**Sibanisezwe**, **uFelizwe**, **uZwelethu**, njalonjalo. Lolu cwaningo luhlose ukuveza ukuthi amagama anjengalawa kanye namanye aqanjwa ngoba kwethenjwa ukuthi isizukulwane esizalwe ngesikhathi ezombusazwe zishubile, izizwe zizolandela amagama ngokwenza kanjalo zizokwazi ukubuyisa izwe.

1.8 IZINJONGO EZILAWULA UCWANINGO

Ucwaningo olufana nalolu luyindlela yokuzama ukukhumbuza abantu abansundu ukuthi sebekhululekile ikakhulukazi amaZulu nezinye izizwe zabaNguni, kanye nalezi ezikhuluma isiNtu ukuthi mazingalingisi inkukhu yomshini (ulamthuthu), okuthi noma isikhululwe izinyawo ebeziboshiwe ivese ihlale ingabe isafuna ukuhamba. Izinjongo ukukhumbuza abansundu ukuthi kungakuhle uma kuqanjwa igama kukhetheke amagama azokhulisa isizwe ngokwenzazelo yawo ngoba uma kwenzeke iphutha kulokhu amandla asegameni nencazelo yalo azohlela isizwe ehlathini.

Okuyiyona nhlosongqangi yalolu cwaningo ukwenza abantu abangumsinsi wokuzimilela e-Afrika, ikakhulukazi amaZulu, babe nolwazi ngokubaluleka kwamagama nokuthi aveza kanjani amandla okuthi uma evunyelwe asetshenziswe kuvuseleleke ubu-Afrika babo. Lona umbono owagcizelelwa nguMengameli wakuleli uMnumzane Thabo Mbeki emkhankasweni wokuQwebuka kwe-Afrika. Lo mbono makungabi yimicabango nje kuphela, kodwa kube ukuzabalaza ukubuyisa isithunzi esathunazwa ngabamhlophe kuleli lase-Afrika ngokwandisa amagama angewona umsinsi wokuzimilela.

UNdimande (2001:16) uyasichazela ukuthi kushoni ukuqwebuka kwe-Afrika uma ethi:

...ukuqwebuka kwe-Afrika kuyithuba elivelele lama-Afrika lokuthi azichaze ukuthi angobani ngokubheka isimo sempilo namaqiniso aso njengoba sinjalo. Uthi leli yithuba lokuba ama-Afrika abe ngabaphathi bomlando wabo futhi babe ngabaphathi bakusasa. Abantu bomdabu kufanele bazi ukuthi ukuqwebuka kwe-Afrika kumayelana nokubheka imvelaphi yamasiko ethu kanye nalapho sisuka khona ukuze balisebenzise ekwakheni kabusha izwekazi i-Afrika. Ngaleyo ndlela bahlomule bonke. Umcebo wase-Afrika nempucuko yakhona yasemandulo, izifikanamthwalo azithandanga ukuwuveza ezincwadini ezazizibhala. Ngaleyo ndlela, i-Afrika yaziwa ngokuthi: iZwekazi elisebumnyameni ngebala nangengqondo.

Ngokuqwebuka kwe-Afrika kuqondwe ukubuyela ezimpandeni eziwumsuka wesizwe esinsundu, nokubuyisa isithunzi seZwekazi lase-Afrika.

Kulokhu kuthinteka nabantu abayizakhamuzi nezizukulwane eziphila kuyo i-Afrika. Kubalwa nalezo ezithe chithi saka nawo wonke umhlaba. Kusho futhi ukuziqhenya kwabantu abangama-Afrika ngemvelaphi yabo, embandakanya amasiko, ukubuswa kwabo ngamakhosi namakhosana, nangokulandela imigomo elawula impilo yomuntu

omnyama. Singasho futhi ukuthi lokhu wukukhipha isihlava esimumethe imfundisoze yokuthi kufanele ube negama lesiNgisi, lesiBhunu, noma-ke kube ngelolunye nje ulimi ukuze ube ngophucuzekile. Uma lawa magama angaziwa nencazelo yawo eseyilandela yona leyo ncazelo engaziwa, isizwe sisidunguza emnyameni.

Kutholakale futhi ukuthi abantu abamnyama baphenduka kalula izihambi endaweni yabo kwabese kuthi izihambi zangempela zakleze konondlini ezwelikaMthaniya. Lona umkhankaso ngasohlangothini lwabantu abansundu wokuthi konke okuthinta ukuqanjwa nokusebenza kwamagama okulahlekile kulungiseke. Emva kwalokho bese kuba nesandla ekubuyiseleni osekulahlekile ezandleni zabantu abamnyama. Lokhu kubhekiswe kakhulu kulabo abakhuluma izilimi zesiNtu base-Afrika yonkana.

1.9 IMIBUZO EPHENDULWA YIOLU CWANINGO

Miningi imibuzo lolu cwaningo oluzobhekana nayo luyiphendula. Ngokuphendula le mibuzo kuzobe kuzanywa ukuthi kungabi khona okusala kungaqondisiwe ngalesi sihloko. Eminye yayo yilena:

- Lithini iBhayibheli ngegama, amandla akulo, ithonya lalo kanye nezimangaliso ezenzeka kungasanakiwe ngenxa yamandla egama kulabo abakholelwa kulona?
- Ubandlululo lubamba qhaza lini elihle nelibi ekuqanjweni kwamagama nemiphumela yamandla akuwo?
- Igama lithintana kanjani nezepolitiki nezomnotho ngokulandeleka kwencazelo yalo?

- Ukubuyela emagameni omdabu kuyawuveza yini umahluko empilweni yomuntu onsundu kanye nalowo okhuluma ulimi lwesiNtu?
- Kunamphumela muni ukusetshenziswa kwegama elingamfanele umuntu nokungelona elakhe?
- Kudingeke ngani ukuthi kube nomkhankaso wokuqamba kabusha abantu nezinto ngokwezombusazwe?
- Angenaphi amagama okudlala ekulandelekeni kwencazelo yegama?
- Kutholakalani emiphumeleni yokuqanjwa kabusha kwabadlali beshashalazi, bezithombe, kubaculi kanye nakwezinye izindawo?
- Kwezokusoka ngabe amagama asekusokeni ngabe anaqhaza lini alibambayo ngokubheka amandla nethonya?

Ukuphenduleka kwayo yonke le mibuzo kanye neminye kuzobeka abacwaningi esimweni sokuqonda ukuthi igama lomuntu linaliqhaza lini elilibamba empilweni yakhe. Isizathu esikhulu kakhulu ukuthi linamandla okulawula impilo yomuntu kuye nokuthi lichazeka kanjani.

1.10 IMIBHALO NGOKUHLOLWA KWAMAGAMA (LITERARY ONOMASTICS)

Le ngxenye ibhekene nokwethula amathiyori athintana nokuqanjwa kwamagama awela ngaphansi kwe-onomastiksi. Kunabacwaningi abambalwa abafake isandla ekucwaningweni kwamagama abantu kanye nawezinye izinto esizolandela imibono yabo ocwaningweni lonke.

UKoopman (2002:10) uchaza kanje:

Under this subdiscipline of onomastics the use of names in literature is considered. This is undoubtedly one of the fastest-growing subdiscipline onomastics in South Africa, and the naming of characters (and other names) in novels, poetry and drama is now researched in a number of South African languages... A discussion of Zulu names cannot be totally divorced from this discipline.

(a) ISIFUNDO NGOKUQANJWA KWAMAGAMA (I-ONOMASTIKSI)

UTulloch (1993:10 naku 61) kuyilapho echaza igama elithi “Onomastiksi,” ucacisa ngokusobala ukuthi empeleni i-onomastiksi ibhekene nokuqanjwa kwamagama abantu. Sesingakufaka nokuqanjwa kokunye uma sithanda. Uthi-ke:

Onomastics are the study of the origin and formation of (esp. personal) proper names.

U-Alvarez Altman (1987:1) yena uchaza kanje mayelana nomsebenzi wobuciko bokuqanjwa kwamagama, uthi:

A more specialized literary criticism in which scholars are concerned with the levels of significance of a name in drama, poetry, fiction and folklore.

Lo mcwaningi ongenhla ubalula ukusetshenziswa kwamagama emidlalweni, ezinkondlweni, izindaba ezisuselwa ekhanda, kanye nasezinganekwaneni. Ukubona lokho kuwumsebenzi wobuciko bokuqanjwa kwamagama.

Kanti futhi uma silandela isichazimazwi esibhalwe ngu-Scheub (2000:128) uchaza uthi:

Onomastics are connected with a name or names, or with the naming of something; consisting of or dealing with names.

Naso lesi sichazimagama sisabalula umsebenzi wobuciko bokuqamba amagama.

Lapha ngezansi sizohlaziya izinto ezingena ngaphansi kwe-onomastiksi ezifana namagama ezinto, ubuzwe kanye nokunye okumbalwa.

1.10.1 LIYINI IGAMA?

Kungumsebenzi obhekene nobaba oyinhloko yomuzi ukukhetha amagama ezingane esizweni samaZulu kanye nakuzo zonke izilimi zesiNguni. Kuye kwenzeke futhi nase-Afrika ezizweni ezikhuluma isiNtu. Amagama aqanjwa abantwana nabanye emndenini kumele aziwe ukuthi azomenza lowo oqanjiwe abe yilokho okuchazwa yiwo kusasa. Ngakho kumele agwenywe amagama azobulala umndeni kumbe abulale yena lowo oqanjiwe. Kumele futhi kukhumbuleke ukuthi oqanjiweyo akazuphila yedwa, ngakho ukuthinteka kwakhe ngenxa yegama kuyobanga ukuthi umphakathi uthinteka nawo futhi.

U-Evans-Pritchard (1939:237) uthi:

Names of all kinds are social documents, which fix a person's position in the social structure and define his relations to the members of the society.

Ukuqanjwa kwamagama kuyisiko elimile kusukela kudalwa umhlaba. Ingane yayiqanjwa ngabazali bayo (umzali kungaba ugogo noma umkhulu). Namanje kusenzeka kanjalo. Kodwa emagameni avela isikhulile ingane akube kusaba

wumsebenzi wabazali kuphela ukuyiqamba. Umphakathi uyabamukela ubuhle balawo magama ngoba asho ukuthi kuzokwenzekani ngekusasa lalabo bantwana.

UCharles Pfukwa (1998) oyisazi sezilimi nokuhlalisana kwabantu kwelaseZimbabwe, ubhale ephephandabeni elifundwa eZimbabwe i*The Zimbabwe Review* lenyanga kaNtulikazi ngomhlaka 28 onyakeni we-1998 wathi:

...a name is more than a label which people carry around to distinguish one person from another, it has a social significance and is part of the total identity of the bearer.

UPfukwa (1998) uveza ngokusobala ukuthi igama lingaphezu kwento enanyathiselwe nje kuphela kumuntu. Uthi igama lenza kube lula ukuhlukanisa umuntu komunye. Kodwa liyengeza nasezenzweni abantu bakwazi ukubona ubuntu bakhe. Yikho igama lilandeleka ngoba lisuke lizama ukumveza njengomuntu owaqanjwa lelo gama ngoba kumele kuvele elikuqukethe.

Amagama ayinto ebalulekile enkambeni yomuntu ngamunye. UPfukwa (1998), uqhubeka kulo leli phephandaba ekhasini elifanayo asho ukuthi nasempini kubalulekile ukuba negama elinye ukuze lowo osemphini avikeleke ezimweni ezithile. Bekuthi noma kuvela imisebenzi yokudicilela izinto phansi yizishosho zempi, amagama azo angewona aziwayo asize ukugcina abomndeni benganakile ukuthi ngosondelene nabo lo obalelwa ezintweni zempi ezingenakuphepha. UPfukwa (1998) uthi:

...that changing of names was to protect the identity of the person, in case these names fell into the hands of the

enemy, that became especially useful when numerous cross-border raids were regularly seized for intelligence purposes. A second reason was to protect from reprisals the family of the person who had become a guerrilla. Some fighters became quite famous and were high on the wanted list. For an example, James Bond and Kid Marongorongo became living legends in the north-east campaign of 1972 and 1974 but, as nobody could establish their real identity, their kinsfolk did not suffer the consequences of their daring operations.

Kulesi sahlukwana, siyacacelwa ukuthi igama linomsebenzi omkhulu ngisho nangaphandle kokuba kulindelwe ukuthi lilandeleke nakwezinye izizwe zase-Afrika ikakhulukazi lezi ezakhelene nesizwe samaZulu, bese kuba ngezinye ezikhuluma isiNtu. Ngakho uma selilandeleka liphinda lengeze ekubalulekeni kokuthi umuntu aqanjwe ngokuqaphela.

1.10.2 UBUZWE NOKUSEBENZA KWEGAMA

Isizwe nesizwe sinendlela yaso yokwenza izinto. Noma kuqanjwa amagama kunendlela elandelwayo. Nohlobo lwamagama aqanjwayo luvama ukuveza ukuthi umuntu ngowasiphi isizwe. Nolimi-ke lapha ludlala indawo ebalulekile uma umninigama esephumele emiphakathini ehlanganisa ezinye izinhlanga. AmaZulu uma eqamba abantwana ayazama ukuthi igama libe nencazelo, kanti uma sewubuza ukuthi achaza ukuthini ngegama elithile, azosho ukuthi kwakwenzenjani lize livele. Ambalwa amagama aqhamuka nje angasho lutho. Yikho kukhona

oVusumuzi nabanye. Leli gama liyazisho ukuthi uma elilandele umninilo kuzokwenzekani oluhle ngomuzi wakwaZulu.

Umuntu wesilisa uba negama elimholela ekufakeni isandla ebuhleni bempilo ngokubhekene nabesilisa. Owesifazane uvame ukunikwa igama elimlungiselela ukuthi azithobe emphakathini kodwa futhi asigcine isithunzi sakhe. Kusukela ebuncaneni owesifazane uyagqugquzelwa ukuba azakhe kanye nokuthi azihloniphe athembeke. Bekuba yisimanga nxa kubonakala owesifazane ongumAfrika evukela abazali bakhe lapho bemkhethela ukuthi ayogana kuphi. Uma nje indoda yondla umuzi wayo yayingasolwa ngalutho. Owesifazane ngakolunye uhlangothi, wayebhekwa ukuthi ubaphatha kanjani abantu besilisa emndenini wakhe.

1.11 ABACWANINGI BAMAGAMA ABANTU

Ucwaningo lwalolu hlobo luyadingeka ngokuba siyazi ukuthi injobo ithungelwa ebandla ukuze kutholakale uvo lwabantu asebemnkantshubomvu kulo mkhakha. Ngesikhathi kuqhutshwa lolu cwaningo akugcinwanga kubantu, kodwa kudlulelwe ezincwadini nasemiqukwini yongoti nochwepheshe ethinta sona lesi sihloko salo msebenzi ukuze kutholakale elabo ilaka ngokuphathelene naso lesi sihloko. Impumelelo nokwenaba kwalolu cwaningo bekuncike ekubeni umcwaningi angqubuleke ngapha nangapha ehamba ehogela ulwazi ukuze kutholakale imfanano nenhlukano yolwazi abanalo.

Kulezi zingqalabutho kukhona imiqulu yezincwadi emkhakheni wokuqanjwa kwamagama lapho umcwaningi acaphune khona ulwazi. Izincwadi eziningi zokuqanjwa kwamagama namasiko zinikeza amagama abacwaningi abanjengoGluckman (1962) yena ubambe iqhaza elibalulekile ekwethuleni indlela abantu bakwaZulu ababephila ngayo. Ubhale ngokuthi igama ngokwesiko liqanjwa kanjani, nokuthi lisho ukuthini. Ucwaningo lukaGluckman (1962) nokho lube ngokubalulekile ngoba luthinta isizwe samaZulu.

Kanti nalolu cwaningo lubhekiswe kokwenzeka esizweni samaZulu ngamagama aveza amandla, umthelela kanye nomlingo. Lubuye futhi luveze ukuthi igama lingamgqilaza kanjani oqanjiwe. Lubuye futhi luqwashise labo asebelahle indlela yokuqamba amagama nobuhle bayo.

U-Adler (1978a) ubhale ngokuqanjwa kwamagama, ukwahluka ngokobulili emphakathini lapho kwethulwa inkulumo kanye nokwethulwa kwemibono. Nokho akavezile amandla nomthelela okhona egameni njengoba lolu cwaningo lwenza. Kodwa lubalulekile ngoba luyaluveza ulwazi ngokuqanjwa kwamagama.

UKimenyi (1989) ubonisa yena ukubaluleka kwamagama ebucikweni bomlomo okufaka phakathi izinkondlo, umculo, izaga nezisho, iziphicaphicwano, kanye nezinganekwane, nokuthi lokho kuyindlela ezimele ngokwayo ekuqanjweni kwamagama ngoba kunemithetho yakhona elandelwayo. Okwenza kube khona

umehluko ukuthi lolu cwaningo lubheke amandla akhona egameni. Nokho kuyasiza ukuthi kwaziwe ukuthi uKimenyi (1989) yena utholeni ngegama.

U-Annegarn (1975) yena ucwaninge ngokuhlwaya ngezinto umphakathi ozibona zibalulekile lapho kuqanjwa amagama. Okwenza kube nomahluko kulolu cwaningo ukuthi lona lubhekene ngqo nomuntu onsundu noma okhuluma izilimi zesiNtu. Okubalulekile wukuthi igama libhekwe njengento enamandla kumninilo.

Incwadi ethi *The World Book Encyclopaedia* yethula ulwazi kokwenzeka lapho kuqanjwa amagama iye iveze lapho kuqala khona. Lesi sichazimazwi sicacisa amabizoqho, izibongo, namanye amagama. Sibe nalo iqhaza ekucaciseni imvelaphi yamabizoqho, izibongo, namanye amagama, kodwa kalangakuveza ukubaluleka kwegama kumninilo. Lolu cwaningo lona lungena lujule emandleni egama nokuthi igama linathonya lini kulowo oqanjiwe. Lubuye luveze ukubaluleka kwegama ezizweni ezikhuluma isiNtu zase-Afrika, uma lufika kubeNguni lufike lugxile esizweni samaZulu.

UDickens (1985) yena uthi impucuko yaseNtshonalanga inomthelela omkhulu kubantu abangamaZulu. Leyo mitholela iyona eshabalalisa isiko lokuqanjwa kwamagama ngendlela yomdabu. Yikho kanye lolu cwaningo olukuvezayo futhi bese lwengezelela ngokuthi akhona namandla nemilingo ehamba negama. Lubuye ludlulele kwezinye izizwe zabaNguni, nezinye e-Afrika ezikhuluma ulimi lwesiNtu.

Lolu cwaningo luthinta kakhulu ubandlululo njengesisusa sokulahlekisa amaZulu esikweni elihle lokuqamba amagama.

UMabuza (1997) kuziqu zemastazi yena uthi uma kubhalwa inoveli noma umdlalo, amagama akubi kuphela ukuthi umlingiswa uqanjwa igama nje, kodwa uthi lelo gama lihlobene nokuqhubeka komdlalo noma inoveli ngoba liqhubela phambili indikimba kanye nesakhiwo. Futhi kuba lula lapho uhlaziya leyo ndaba ubheke okushiwo ngamagama aqanjwe abalingiswa. Kulolu cwaningo akugcini kutholakele ukulingisa igama kuphela kodwa kubhekwa amandla igama elinawo ukushintsha ukuziphatha komqanjwa. Lubonise futhi ukuthi kungani igama kungafanele nje lithathwe njengesigqebhezana esilengisiwe kumuntu. Lingaphezu kwesigqebhezana esilengisiwe ngoba linamandla nomthelela nomlingo.

UNdimande (1998b) kuziqu zakhe zemastazi yena ubheke ukuqanjwa kwezibongo kumaZulu. Kulolu cwaningo umehluko usekutheni akubhekwa ukusunguleka kwegama kodwa kubhekwe amandla akhona nomthelela ekusunguleni. Nokuthi umlingiswa igama limququla kanjani abe yilo. Nokho kubalulekile ukwazi umsuka walo.

UDickens (1985) yena ekucwaningeni kweziqu zakhe zobudokotela ucwaninge ngesihloko esithi: *Names and Names in Dickens*. Usichazela ngencazelo yegama nokubaluleka kwayo kumlingiswa nokulandelela kwalo. Ugcizelela ukuthi kunesidingo sokuthi oqanjiwe azi ukuthi ithini incazelo yegama lakhe. Kulolu

cwaningo umahluko ukuthi igama lona likubeka obala futhi igama aligcini nje ngokuthi wazi ukuthi ithini incazelo, kodwa kuba khona okuyimfihlo ngegama njengokuthi linakho konke okunjengamandla, umthelela nomlingo.

UMolefe (1999) eziqwini zakhe zobudokotela ucubungule ukubaluleka kwamagama ayizidlaliso nokuthi avela nini, avezwa ngobani, futhi abambe qhaza lini ekuqanjweni kwamagama. Nakulona lolu cwaningo lukaMolefe (1999) luvezile ithonya eliba khona egameni kodwa akuvezanga lokhu okwenza igama umuntu aliphile. Akuvelanga futhi ukuthi yikuphi okubi okwenziwa yincazelo yegama. Ezombusazwe aziveli njengezinto ezibambe iqhaza ekuqanjweni kwamagama ocwaningweni lukaMolefe (1999).

UShabane (1999) ubhale ngokulondeka kwamasiko nenkolo yomdabu yamaZulu emculweni woMaskandi. Kukhona ukuqanjwa kwamagama abantu nakulo msebenzi. Nalo lolu cwaningo lunakho ukusho umthelela wegama.

Omunye umsebenzi wabhalwa nguKoopman ngonya ka-1986 esihlokwini esithi: *The Social and Literary Aspects of Zulu Personal names*. Kuningi okutholwe encwadini kaKoopman (2002) okube wusizo ikakhulukazi ngamasu alandelwayo lapho kuqanjwa amagama esizwe samaZulu. Lolu cwaningo lube luhle ngokuveza amasu okuqamba kodwa ukuthi igama liyamguqula umuntu aphile njengokusho kwalo, abe yilona. Yilapho kuvela khona imiphumela yokuba negama elinencazelo

ethile kumqanjwa kanye nokuthinteka kwendlela acabanga ngayo ngenxa yokwethweswa igama lelo lakhe.

UNyembe (1992) wenza ucwaningo lapho ethula isakhiwo samagama ezikole zaKwaZulu nokuguquguquka kwawo. Ubheke izikole ezitholakala esifundazweni sakwaZulu. Ubhekise ikakhulu ezintweni eziqanjwa amagama, hhayi umthelela okhona ezintweni. Umehluko okhona phakathi kocwaningo lukaNyembe (1992) nalolu ukuthi amagama ezinto ayavezwa. Lolu cwaningo lusuke lubheke amagama ezinto ukuba ayaba yini nomthelela ekuguquleni labo abasebenzisa lelo gama lento.

UTurner (1995) ubhale ngokwethiwa kwamagama kumaZulu, waphinda futhi wabhala ngamagama aqukethe ukujeza, ukusola nokunganambitheki ngenxa yesimo senhlalo. Umehluko okhona ukuthi lolu cwaningo lwakhe alukuvezi okubangela ukunganeliseki kwencazelo yegama nokuthi igama lenzani kumuntu ongumZulu uma eyazi incazelo yalo.

Lo msebenzi usebenzise ulwazi oluvela kulaba bacwaningi kanye nabanye abangabaliwe lapha ukuhlumelelisa nokwesekela okutholakele ngokuqanjwa kwamagama namandla asencazelweni yawo. Lona-ke lwehluka ngokugcizelela okwenzeka empilweni yomuntu ongumZulu nongumNguni okubangwa yigama. Ukuboleka imibono yabanye ababhali kwenze lo msebenzi wakwazi ukucacisa lokho abangakubhekanga bona. Kuze kwadaluleka ukuthi kukhona ukufana ekuqambeni

amagama phakathi kwabantu abakhuluma izilimi zesiNtu e-Afrika kulokhu kuqhathaniswa kwemibono.

1.12 IMIDIYO YOCWANINGO

Kusukela ngenkathi leli zwe lithola inkululeko kwezombangazwe kube khona umnyakazo wokuqamba izinto nabantu kabusha. Ngakho-ke lolu cwaningo luzothinta izindawo eziseNingizimu Afrika nabantu abahlala kuzo, bese ludlulela kwamanye amazwe angaphandle kwaleli. Nalapho kuzobhekwa okwenziwa yizizwe ezimnyama kulo mkhakha wokuqanjwa kwamagama. Lizobhekisiswa elaseZimbabwe okuyizwe elisondelene naleli laseNingizimu ne-Afrika.

Phela izwe laseZimbabwe linabo abanomsuka wabo esifundeni saKwaZulu-Natali. Ziyathinteka nezinye izizwe ezikhuluma isiNtu e-Afrika.

Kuyobhekwa ukuqanjwa kabusha kwamagama kwalabo ababegqilazwe amagama esilungu ngenxa yokuthi babeqanjwe ngabelungu ngenhloso yokugwema ukusetshenziswa kwamagama ababengakwazi ukuwaphimisa. Azongena namagama alabo abangebona abomdabu kodwa abaye baba ngaphansi kwegcindezi.

Kuzokhumbuleka ukuthi ucwaningo luyaveza ukuthi yibona abomdabu abaqanjwa amagama kabusha ngabelungu kanye namaNdiya. Lolu cwaningo luzimisele

ukubheka ukuthi lokhu kwenzeke kanjani, nokuthi kulungiswe kanjani emva kokutholakala kwenkululeko. Lokhu kuzokwengeza emandleni igama elinawo ukuze kubonakale impilo yomuntu seyililandela igama lakhe.

1.13 INJULULWAZI

Inselelo yolimi lwesiZulu uma kucwaningwa amatemu okumele asetshenziswe ukuthi ahunyushwa ethathelwa esiNgisini. Injululwazi ingachazwa kanje: iwuhlaka lwemicabango ejulile elukeka ebuchosheni uma umuntu ecabanga.

Njengoba igama lisho injululwazi ibhekise olwazini olujulile. Isho ukucwaningwa kwezinto kudlulwe ezingeni elijwayelekile nje. Lolu cwaningo luzobhekisisa ukuqanjwa kwamagama, amandla awo kanye nethonya lawo ngokusebenzisa indlela yokuthola injululwazi kulokhu. Injululwazi phela ingumbono womuntu othile ongawusebenzisa, bese uwusebenzisa noma ufakaze ngawo emsebenzini wakho ukwesekela iqiso lalokho okushoyo. Okubalulekile ngukuthi lo mbono njengomcwaningi ungawusebenzisa ukuba ube yitulo othunga ngalo zonke izahluko zocwaningo lwakho ukuze ziveze ubudlelwano. Kafushane nje, le njululwazi ibonakala ilokhu ivela kuzo zonke izahluko ukugcizelela umongo walokho okusuke kuxoxwa ngakho.

Ucwaningo lwenziwe ngenhloso yokuhlola injululwazi, kanti ngakolunye uhlangothi, injululwazi icaca kakhulu uma sekuhlaziywa ucwaningo.

URaper (1987a&b) ubalulekile kulolu cwaningo ngenxa yokuthi nguye owenze ucwaningo olunzulu kulo mkhakha wokuqanjwa kwamagama. Eqinisweni ayikakabikho injululwazi ephilele esinayo engalandelwa yokuqanjwa kwamagama esiNtu kuleli. Sesithembele kwezinye izilimi nakwezinye izizwe. Lokhu kubangela ukuthi ingabibikho imithombo yolwazi lwalowo mkhakha olimini lwesiZulu.

Abacwaningi abanjengoNdimande (2001:19) bayakufakazela lokhu ngamazwi athi:

Injululwazi yokwethiwa kwamagama kudingeka ikwazi ukuhambisana namaqiniso ngokuqanjwa kwamagama kanjalo ihambisane nemikhakha yolimi. Abantu abawasebenzisayo amagama kufanele babe nolwazi ngomlando wawo. Kufanele iveze ubudlelwano obukhona phakathi kokuqanjwa kwamagama kanye nendlela abantu abaphila ngayo, ngokwenkolo, ngokwesiko nangokwendabuko yezinto. Incazelo yegama kufanele ihlukanise phakathi kwamagama abantu namabizo ezinto.

Ubuye aqhube kanje UNdimande (2001:20); ubona kunomqondo wokuthi esikhathini esedlule abantu base-Afrika bebeqhelelene nendabuko yabo. Abanye abazange babe nalo kwalona lelo thuba lokuthi bazejwayezanise nendabuko yabo yize babethanda. Amanye ama-Afrika avinjelwa, anganikezwa amathuba okuthi abe novo ekuthuthukisweni kwempilo yabantu emhlabeni.

U-Owomoyela (1996:xi) uthi ukuxoshwa kwabelungu ababebusa e-Afrika kwenza isimo sangakhombisa ukuthi ama-Afrika akhululeke ngokwanele. Kuzoba wumsebenzi obalulekile nolukhuni nokho ukulungisa izingqondo zabantu ngoba

sezaguliswa futhi zonakaliswa ukuphila nalesi simo emlandweni wabo. Lokhu kusho ukuthi iseyinde indlela ezohanjwa ukuze kubuyiselwe abantu empilweni yakudala enokukhululeka, ikakhulu ekuqanjweni kwamagama.

UShabane (ibid) uthi injululwazi:

Imicabango esuke imayelana nolwazi olunzulu
oluyosetshenziswa ngisho nayizizukulwane ezizayo,
umuntu asuke elubophe ngoba eselwetshisile
walucubungulisisa kahle.

Kuyiqiniso elingenakuphikiswa ukuthi kubantu bomdabu e-Afrika yonkana, kusasilele insila yengcindezelo ezingqondweni zabo. Umbhali webhuku lezinkondlo (Amavovo ezinyembezi) uDlamini (1981) odume ngegama elithi nguBulima Ngiyeke, ukuveza ngokusobala ukuthi abantu abamnyama badle okumfimfithwe umlungu. Lokho kuyalacacisa iphuzu lokufa kwesizwe ekuthini siphile isikhathi eside ngezinto ezimfimfithiwe ezingasenawo umsoco. Yize noma kuthiwa abantu sebethole inkululeko, imiqondo yabo yona isagqilazekile.

Lokho sikubona ngendlela abacabanga ngayo nangendlela abenza ngayo izinto ngisho benza ezabo zomdabu. Sebathathwa kakhulu yizindlela zakwamanye amazwe.

UGrush nabanye (1975:37) bathi ukuzwana kwabantu okuncike ekutheni yini ebaxhumanisayo okungaba ukuhambisana kwemiqondo kanye nezinkolelo ezikhona kumele kusiguqule isimo esinje esizweni. Uma umuntu wesifazane ebiza umyeni

wakhe ngesibongo noma ngesithakazelo ngoba egwema ukumbiza ngegama elingelikakhokho walapha ekhaya, kusuke kukhombisa indlela okuxhunyanwa ngayo. Ama-Afrika akholelwa ekubeni khona kwamathongo. Uma abantu bephila, badinga ukuxhumana nabantu asebalala. Ngokuqamba abaphilayo amagama abo kanye nangezithakazelo zabo le nhloso iyaphumelela.

Ngaleyo ndlela, kubonisa ukubaluleka kokuqanjwa kwamagama okuwukuxhumanisa abaphilayo nasebalala, futhi okubonisa amandla abakhona egameni.

Umlingo uyatholakala ngoba uma ucwaninga igama elithi **uShaka**, kutholakala ukuthi ukuqamba ingane ngegama elithi **Shaka** kunomthelela omuhle ngoba leyo ngane ivese ikhaliphe futhi ibe nesibindi sokwenza noma ngabe yini.

**(a) ITHIYORI ENYE EZOBE ISETSHENZISWA YILENA OKUTHIWA
YISAYENSI LEZICHASISELWA ZAMAZWI (SEMANTICS THEORY)**

Le ngxenye ibhekene nokwethula amathiyori athintana nencazelo yokuqanjwa kwamagama awela ngaphansi kwe-onomastiksi olimini lwesiZulu. Kunabacwaningi abambalwa abafake isandla ekucwaningweni kwamagama abantu kanye nawezinye izinto esizolandela imibono yabo ocwaningweni lonke.

U-Lyons (1977) ucaphune u-Waldon (1967: 128) lapho echaza isemanthikhshi khona kanje:

For behind every change of meaning there lies a chain of causation which can be analysed at a number of different

levels, e.g. material, social, psychological, logical and at each level we should get a different answer to the question: "Why did this word change its meaning?"

U-Ullmann (1962: 221) ubhala uthi:

Changes of meaning due to this factor fall into two groups. In the more deceptive of the two, the old sense and the new are fairly close to each other, so that the latter could have developed spontaneously from the former though in actual fact it did not.

ULyons (1977:215) uchaza uthi ngesemanthikhsi:

As far back as we trace the history of linguistic speculation, the basic semantic function of words has been seen as that of naming. The story of Adam naming the animals, so that "whatsoever the man called every living creature, that was the name thereof" (Genesis 2.19), is typical of a conception of meaning that is to be found in many other sacred or mythological accounts of the origin of language.

Le thiyori izosetshenziswa ngoba esahlukweni sesithathu lolu cwaningo lukubeka obala ukuthi ibhayibheli ilona elikwaziyo ukuveza kahle amandla nethonya egameni.

U-Ullmann (1962: 71-9) uveza olunye uhlangothi ngegama lapho ethi khona:

The linguistic status of names has long been a subject of controversy, not only amongst philosophers, but also amongst linguists.

Okunye okuvelayo yimpikiswano ekhona ekuthini igama linawo yini umqondo ochazekayo. Imibono etholakala uma kwenziwa uphenyo ithi igama livame ukuqanjwa emva kwesigameko esithile. Sesiyo hlala sikhunjulwa ngalelo gama leso sigameko. Uma lingasho lutho lisetshenziswa kuphela njengegama lalowo onikwe

Iona. Nokho lolu cwaningo luthole okungaphezulu kwalokhu. Luthole ukuthi kunamagama angasho lutho aqanjwa abantu, kodwa kuwona maningi akhethwa ngoba enomlayezo othile othathwe encazelweni yawo.

Kungaba wumqondo omuhle ukuthi sehlukanise phakathi kwegama nebizo. Ibizo yitemu eliphiwa into njengokuthi 'umuntu'. Leli bizo size sithi uma sicwaninga ulimi sithi yibizomvama. Kepha igama yibizongqo elakhiwa noma yingani ekhona ezingcezwini zenkulumo liphiwe umuntu othile noma indawo.

ULyons (1977:219) ukugcizelela lokhu ngokuthi athi, amagama abantu anezinto ezijulile abhekisa kuzo emiphakathini. Ikakhulukazi aba wuphawu lwento ethile, yikho ngenhla sibe nesibonelo sokubhekisa esehlakalweni. ULyons (1977:219) uqhubeka athi amagama abantu angabhekisa futhi ebucikweni bokukhuluma. Angabhekisa ezintweni ezinhle kakhulu. Kulokhu avame ukuthi athathe isimo samabizomvama. Uze athi, "...and it is this fact which accounts for the ease with which names can...become common nouns." Siyavuma futhi uma uLyons (1977) egcizelela ukuthi asinakuphika ukuthi amanye awakhethwa ngokomlayezo awuthwele, kodwa aqokwa engenamqondo enjalo.

1.14 UKUBALULEKA KOCWANINGO

Lolu cwaningo ludingekile kakhulu emiphakathini wanamuhla ukuze labo abafisa ukungalahlekelwa yimvelaphi yobuzwe babo baqonde ukuthi indlela abaqambana

ngayo amagama iyingozi kuphi, iphephe kuphi futhi. Yiwo amagama enza isizwe siphile ngendlela yaso eyenza sehluke kwezinye.

Kuzocaca futhi ukuthi yini amagama ebalulekile ekulolongeni isizwe asenze siye phambili kumbe sibe yilokho esiyikho. Kuzovela futhi ukuthi masiko mani asashabalala enziwa ukulandela izindlela zezinye izizwe zokuqamba amagama. Lolu cwaningo lubalulekile ukuveza ukuthi abantu baKwaZulu nakwezinye izizwe ezakhele leli bakwenza kanjani ukuthi baqambe igama belisusela ekhanda, bese kuthi phezu kwalokho lingawalahli amandla alo okwenza umqanjwa alilandele.

Lusafufusa uphando ngokuqanjwa kwamagama amandla nethonya aba nalo, ngakho-ke, ukugcinwa kocwaningo olunjengalolu kuyosiza ukubuyisa amagugu ase-Afrika. Kuyokwenza futhi ukuthi abantu bakuleli zwe kanye nalabo basemazweni afana naseMalawi, Zimbabwe, Nigeria, Kenya, Senegali, kanye namanye amazwe akuleli lase-Afrika, babe yimbumba ngokubambisana ngobu-Afrika.

1.15 UMKLAMO WOCWANINGO

Lolu cwaningo luqondene ngqo nokuqanjwa kwamagama abantu nawezinto kanye nokuguqulwa kwamagama ukuze kuvele amandla akhona egameni kanye nomthelela oba sempilweni yomuntu osamlingo ngenxa yokuthi uyazenzekela. Lapho kucwaningwa kubhekwe izizathu zokuqanjwa nokuguqulwa kwamagama nokuthi amandla nethonya legama kuthinteka kanjani kulowo mkhankaso. Indawo

lolu cwaningo olubhekene nayo ikwaZulu-Natali kanye nezinye izindawo lapho kutholakala khona abantu abansundu.

Lolu cwaningo lucwaninga amagama esiZulu namanye amagama ezilimi zesiNguni nezesiSuthu. Kubhekwe nezinye izilimi ezimbalwa nokho zase-Afrika ngoba ucwaningo luthole ukuthi ukhondolo olulandelwayo luyafana ezizweni zonke. Amagama abhekwe kule Ningizimu Entsha yilawa asematheni kulezi zinsuku nokuthi abe nomthelela kanjani kwezepolitiki nasemnothweni wezwe ngenxa yamandla awo. Kusobala-ke ukuthi lokho kuqanjwa kuyoqhathaniswa nezinye izizwe zabantu abamnyama base-Afrika.

Isahluko sokuqala

Lesi sahluko siyisingeniso socwaningo lonke jikelele. Kulesi sahluko yilapho kucaciswe khona ingqinamba yocwaningo. Kwase kuhlaziywa isihloko socwaningo, kwaxoxwa ngezinhloso, nentshisekelo yocwaningo. Kubhekwe futhi injululwazi engumhlahlandlela wokuqhuba ucwaningo kanye nemithombo enokusetshenziswa. Kube sekubekwa uhla lwemibuzo okuyiyona ezophendulwa njengoba kwenziwa ucwaningo. Umcwaningi wethule izinkinga ahlangabezane nazo ngesikhathi enza ucwaningo.

Isahluko sesibili

Lesi sahluko siqukethe izindlela nemigudu elandelwe ngumcwaningi ngenkathi enza lolu cwaningo. Kulesi sahluko, kuphawulwe kabanzi ngezinhlobonhlobo zokwenza ucwaningo. Ngamafuphi, lapha umcwaningi uchaza ukuthi luqoqwe kanjani ulwazi olubhalwe kulolu cwaningo, nokuveza futhi abantu axoxisane nabo. Lapha kuhlolisisiwe ukuthi isiko lokuqamba amagama elihle kangaka lashatshalaliswa yini, kanjani?

Isahluko sesithathu

Lesi sahluko esixoxa ngamagama lapho kubhekwe khona umkhakha wezeBhayibheli. Phela sizokhumbula ukuthi eqinisweni ukuqanjwa kwamagama kwaba ubuhlakani obuvela kuNkulunkulu abunikeza inhloko yomuzi, u-Adamu. Kuyacaca lokhu lapho uNkulunkulu uqobo eyala u-Adamu uyise wethu sonke ukuba aqambe izilwane amagama aphinde aqambe no-Eva unkosikazi wakhe.

Yilapho kuqhamuka khona ukuthi uNkulunkulu uqobo ube namagama abizwa ngawo abonisa ubukhona baKhe nakho konke ayikho. Kuhlolwe ukuthi ngabe igama linawo yini amandla, ithonya, kanye nomlingo kulowo oqanjiwe ngenxa yokuthi lawa mandla avela kuNkulunkulu.

Isahluko sesine

Lapha kuqalwe ngokuqanjwa kwamagama ezizwe zezwekazi lase-Afrika kodwa kwagxilwa kuleli laseNingizimu Afrika. Kubhekwe ubuhle bokuqanjwa kwamagama

njengesiko elalaziwa nelingaconsi phansi ezizweni zabomdabu base-Afrika. Kwabe sekuhlaziywa ukuthi leli siko lishatshalaliswe kanjani ngabelungu ababengabafundisi bezenkolo. Kubhekwe ukuthi abantu bomdabu baphile isikhathi esingakanani ngaphansi kwamagama okuthunjwa. Kubhekiwe nokuthi ngabe amagama afika nabelungu aba nalo yini ithonya nokuthi aba namthelela muni owenza abantu babukele amasiko abo phansi. Lokho kucaciswa nangamandla nomlingo okusegameni lalowo oqanjiwe.

Isahluko sesihlanu

Kulesi sahluko kubhekwe isisusa sokuthi yini abantu bomdabu baqoke ukuphindela emagameni ababewaqanjwe ngawokhokho babo. Kuthintwe umkhandlu owaqanjwa nguBantu Steve Biko ngo-1970. Okunye okubhekiwe ukuthi kubhebhethethe kanjani entsheni yaseNingizimu Afrika ukuqanjwa kabusha kwamagama abo. Kubhekwe nokuthi ekudingisweni yini eyayenzeka ngamagama njengokufihla noma ukudukisa umkhondo nokungatholakali kalula ngesikhathi sombuso wobandlululo. Konke lokho kuqhathaniswe nokwakwenzeka eZimbabwe ngamasotsha ayelwa nobandlululo, mayelana namagama abo, kanye nenhlango eyasungulwa eMelika eyayivuselela ubuzwe khona.

Ukuqanjwa kabusha kwamagama akugcinanga lapho, kube khona nokuqanjwa kabusha kwezindawo okuhlalwa kuzo. Lesi isahluko esibonisa ukuthi ezomnotho zona zithintekile kanjani.

Nalapha futhi kucacisiwe ukuthi ngabe igama linamandla kangakanani, futhi libe nomthelela onjani ezimpilweni zabantu lapho sibheka umnotho wezwe, ezombusazwe, kanye nezenhlalakahle.

Isahluko sesithupha

Lesi yisahluko sokuphetha nokusonga lolu cwaningo. Isahluko ngasinye siyabuyezwa. Kulesi sahluko kuvele umphumela wocwaningo, futhi kwenziwa neziphakamiso mayelana nokuthuthuka okufanele kube khona lapho kuqanjwa amagama ngokubhekelela amandla nethonya elivela egameni negama eliqanjiwe.

1.16 ISIPHETHO

Lolu cwaningo lubheke imilingo kanye namandla esimo esiba khona uma kuqanjwa amagama ezindawo, ukwakha ubuzwe kanye nokuzisondeza eduze namasiko okuqamba amagama lapha eNingizimu Afrika. Kulesi sahluko kuzanywe ukuthi kucaciswe isihloko, bese kubekwa inhlosongqangi yocwaningo. Imibuzo okuyiyona engumhlahlandlela walolu cwaningo nayo ibuziwe ukuze izahluko ezilandelayo kube lula ukuzilandela.

Kubalulekile ukusho ukuthi njengoba amagama aqala ukuqanjwa ngu-Adamu waseBhayibhelini, amandla egama avela lapho ukuze namuhla abantu batholakale belandela incazelo yegama. UNkulunkulu wenza ukuthi ithonya legama libe nomlingwana okulukhuni ukuwuqonda kalula nje ngoba egameni kunamandla oMdali angaphezulu kokuqonda komuntu nje ojwayelekile.

Lolu cwaningo lubheke ukucacisa lezi zinto ngegama nokuthi isizwe sakwaZulu, nezinye izizwe ezikhuluma ulimi lwesiNtu e-Afrika zibonakalisa kanjani ukuthi ziyawabona lawa mandla ngokuthi lowo nalowo atholakale eseguqula igama lakhe ngenxa yokuthi isimo sombusazwe nokunye sesiguqukile.

ISAPHLUKO SESIBILI

2.0 UKUQOQA ULWAZI NOKUCOBELELA KWABANYE ABAHLUZI

2.1 ISINGENISO

Kulesi sahluko, umcwaningi uveza izindlela ezizosetshenziswa ukuqoqa ulwazi. Indlela ngayinye izokwethulwa bese iyachazwa kubuye kuvezwe ukuthi abanye abacwaningi bathini. Ucwango luveza ubuhle kanye nobubi bendlela ngayinye esetshenziswe kulolu cwango bese kushiwo ukuthi yini eyenze ukuthi iqokwe le ndlela. Kuvezwe nabantu umcwaningi axoxisene nabo ngenkathi enza lolu hlwayo.

Zenziwe izibaya eziqukethe imininingwane yabantu abaphendula imibuzo eyayihlelwe ukuqoqa ulwazi oluqondene nesihloko. Ocwaningayo ubheke nokuthi bathini abacwaningi ngokuqanjwa kwamagama ngokwahlukahlukana.

Kuzobhekwa ukuthi igama liziveza kanjani kulabo abalisebenzisa kumqanjwa ukuthi linamandla nethonya lokulandeleka. Ngamanye amazwi kucwaningwe indlela igama elisebenzisa ngayo amandla alo asamlingo ukuthonya lowo oqanjiwe. Kubhekiwe nokuthi yini ezuzwa wumphakathi ngokuqanjwa kwamagama.

Kuyohlaziywa nokuthi zindlela zini ezisetshenziswa ukuzifihla noma ukuziveza ngokuziqamba kabusha igama. Lezi zindlela ezethulwe ngezansi yizo ezelekelele ukuthi kutholakale lo mkhuba wegama kubantu.

2.2 AMASU OKUCWANINGA

Lolo nalolo cwaningo luba nesu elilandelekayo lokucwaninga. Kokunye kuba khona amasu ambalwa asetshenzisiwe. Abacwaningi abanjengoBailey (1987) bayakufakazela lokhu ngokunikeza izincazelo ezivezayo ukuthi isu libonakala endleleni umhluzi akhombisa ngayo ukulandelanisa izinto ekucwaningeni kwakhe.

Kuyacaca lapha ukuthi ucwaningo kufanele luxazulule inkinga ethile njengoba nalolu lukuveza ukuthi kunenkinga ekulandelekeni kwamagama abantu ngakho abantu bamelwe ukwexwayiswa ngalokho.

Ngokulanda kukaBailey (1987:34) kuvela ukuthi:

...research methodology means the philosophy of the research process which includes the assumptions and values that serve as a rationale for research and the standard of criteria the researcher uses for interpreting data and reaching conclusions.

Singaphetha ngokugcizelela ukuthi kuyinkinga edinga ukusonjululwa ukulandeleka kwegama ezimeni ezehlela umuntu nomuntu. Ngakolunye uhlangothi kusho ukuthi akekho umuntu ongathinteki ekulandelekeni kwegama ngoba wonke umuntu wethiwe igama anokubizwa ngalo.

Ngisho nalabo abanamagama angenancazelo abasindi kulolu hlelo ngoba bawalandela ngokuthi bangabi nalutho olucacile empilweni yabo. Kodwa futhi kubalulekile ukuphawula ukuthi ithonya legama libonakala kalula kulabo abanogqozi lokulandela imiphumela yamandla amagama abo.

Le ngxenye yocwaningo sizoyishiyela isahluko sesithathu okuyiso esizongena shi kuyo.

2.3 INDLELA OKUQOQWE NGAYO ULWAZI

Indlela elandeliwe ukwenza lolu cwaningo incike ikakhulukazi kuMiller (1994:5), njengoba ecashunwe ngezansi. Yena ubeka kanje encwadini yakhe:

The field researcher style is where the researcher is directly and personally engaged in an interpretative focus on the human field of activity with the goal of generating holistic and realistic description and explanations. To this method, there are no prepackaged designs.

Indlela elandelwe kulolu cwaningo yiyona le kaMiller (1994) njengoba echazile ngenhla, lapho eveza khona ukuthi umcwaningi ubamba iqhaza ekuhlaziyeni ukuziphatha komphakathi bese ehlahla indlela okumele ilandelwe ocwaningweni lolo.

Uma umcwaningi eqoqa ulwazi kuba nezindlela eziyisisekelo ekuqhubeni umsebenzi wakhe wokuhlwaya ulwazi. Lezi zindlela zibandakanya ukuhlwaya, ukuthola

izibonelo, ukuxoxisana nomphakathi, ukuqoqwa kolwazi kanye nokuhlaziya lokho okutholakele kulolo cwaningo.

Yilezi zindlela-ke ezizosetshenziswa umcwaningi, eyokuxoxisana nomphakathi kanye neyokuvundulula ulwazi ezincwadini ezishicilelwe. Nalezo ezingashicilelwanga zizosetshenziswa. Kuzophenywa nasemaphepheni afundiwe ashicilelwa, nalawo angashicilelwanga, ku-inthanethi kanye nakumaphephandaba.

Ziningi izindlela zokuqoqa ulwazi, yileyo naleyo ndlela inobuhle nobubi bayo. Kunababhali abanolwazi olunzulu ngocwaningo. Laba babhali yibo abafakaza ngezindlela zokuqoqa ulwazi ukuthi zinhle kuphi futhi zimbi kuphi.

Lowo obekade ecubungula uyaye aveze novo lwakhe ngezingqinamba kanjalo nenselelo abhekane nayo emsebenzini wokucwaninga. Lolu cwaningo luzokwethula nendlela ebonakele inesasa elikhulu kuye neyenze umsebenzi wonke waba yimpumelelo futhi wakholakala.

2.4 INDLELA YOKUQHUBA UCWANINGO

Ngaphandle kokufunda izincwadi esezibhaliwe, lolu cwaningo lusebenzise nezinye izindlela zokuqoqa ulwazi ezizobalwa ezihlokwaneni ezilandelayo. Kunamaphepha anemibuzo ngokuqanjwa kwamagama athunyelwa kubantu abaqokwe ngumcubunguli.

Enye indlela umcubunguli ayibone isebenza yilena yokuvakashela izikhungo ezithintene nokuqanjwa kwamagama ukuze kutholakale ulwazi olwengeziwe.

2.4.1 UKUHLELWA KWEMIBUZO EBHALIWE

Ngaphambi kokuthi lolu cwaningo lubhalwe phansi kwahlelwa imibuzo ezothunyelwa kubantu abanolwazi ngokuqamba amagama. Kwasakazwa ezindaweni eziningi ezweni amapheshana anemibuzo eqondene nalolu cwaningo ngenhloso yokuthola izimvo nolwazi olungashicilelwe phansi ngalesi sihloko. Abantu ikakhulu abasakazelwa la mapheshana ngabantu abadala asebenolwazi ngokuqamba izingane amagama.

Kuphinde kwathunyelwa kulabo okucatshangwa ukuthi banolwazi ngokuguqulwa kwamagama ngoba kwenzekile kubo uqobo lwabo. Kwakulindeleke ukuthi baphawule ngezinga lokukholelwa kwabo ekutheni igama linomthelela namandla empilweni yoqanjiwe. Baphinde bavakashelwa labo abaguqule amagama abo ngokwezimo ezahlukahlukeni.

Kuvakashelwe izikhungo zemfundo, kwavakashelwa nasemajele kanye nasezibhedlela. Umcwaningi ubuye waphumela ngaphandle kwaleli wathola abanye abantu abanolwazi olwahlukile kolwalabo abangaphakathi ezweni.

2.4.2 IMIBUZO EYATHUNYELWA EMPHAKATHINI

Imibuzo elandelayo iyona ethunyelwe emphakathini. Le mibuzo ibhalwe yahlelwa yase ithunyelwa kubantu umcwaningi acabange ukuthi bangaba nolwazi olunzulu ngokuqanjwa kwamagama. Isizwe okubhekiswe kusona ngesabantu bakwaZulu. Eminye yemibuzo ebuziwe yilena:

- Amagama anamthelela muni empilweni yomuntu, ikakhulukazi okhuluma isiZulu?
- Kungabe yibo bonke yini abantu abakhuluma isiZulu abaziyo ukuthi amagama abo anamandla okwakha umahluko empilweni yabo.
- Ukuqanjwa kwamagama abantu kungabe kunamthelela muni kwezombusazwe, ezomnotho kanye nezenhlalakahle?
- Ukuqanjwa kwamagama kuyiveza kanjani indlela umphakathi othile ophila ngayo?
- Kungani sithi maziphume umkhankaso sibuyele endleleni eyiyo yokuqamba amagama kumbe ukubuyela emagameni esintu?
- Ubuzwe babantu abansundu buhlobene kanjani nokuqanjwa kwamagama?
- Ngabe oqanjwe igama angaba nakho yini ukugwema igama aqanjwe lona ukuze lingamthonyi?
- Ngabe abonakala kuphi kanjani amandla egameni?

2.4.3 UKUVAKASHELWA KWEZIKHUNGO EZITHILE

Kuvakashelwe izikhungo zamaNdebele eButshabelo naseGholweni ngenjongo yokufunda kabanzi ngamasiko esizwe samaNdebele ekuqambeni amagama.

Kuxhonyanwe nebandla lamaNazareth Ekukhanyeni, kwavakashelwa futhi nasezikhungweni ezigcina amagugu ezinjengezindawo zasOsizweni, Ulundi, kwaNongoma, kwaDukuza, eSandlwana, naseShowe. Kuyiwe naseGauteng kusishayamthetho sakhona kanye nasePitoli esikhungweni iHSRC.

Kuvakashelwe naseMiddelburg lapho-ke kuxoxwe khona neMeya yokuqala yendawo, uBen Mokoena, kumbandakanywe noNceli Mahlangu oyikhansela laseMhluzi. Kuphinde kwahanjelwa uXoshiwe Masemola onguthishanhloko wesikole saseKwazini High School esiselokishini laseMhluzi. Kuvakashelwe naseNelspruit ezindlini zesiShayamthetho saseMpumalanga, eRiverside, lapho kuvakashelwe khona uJabu Sindane oyiNhloko yeZokuthutha neZemigwaqo.

Kuphinde kwavakashelwa nesifunda saseLimpopo lapho kube khona ingxoxo namalunga ePAC. Kuyiwe eFree State kwavakashelwa iYunivesithi yaseBloemfontein lapho bekunomhlangano wokuqanjwa kwamagama mhlazana zingama – 23 ukuya mhlazana zingama - 26 Meyi 2002.

2.5 OKUSHIWO NGONGOTI NGOKWENZA UCWANINGO

Ngokuvezwe abacwaningi abaningi kuyacaca ukuthi ulwazi olugcina luqoqiwe ngumhluzi nomcwaningi yilo olusetshenziswa ukuxazulula inkinga eyethulwa yisihloko socwaningo.

Nalolu cwaningo luhlelelwe ukuxazulula inkinga yokungaqondakali kahle kwamandla egama avama njalo nje ukuba nethonya kumuntu oqanjiwe. Ulwazi oluqoqwe emiphakathini kanye nakweminye imithombo lusizile ukwesekela imibono yomcwaningi walolu cwaningo.

Umcwaningi ubuye wathola ukuthi imibono kaBailey (1987:34) uyavumelana nayo. Leyo mibono ngethi ucwaningo lusho ukuqoqa ulwazi ngendlela yokucwaninga enobufilesofi efaka nokuthathwa kwezinqumo ezibalulekile ukufinyelela emiphumeleni ethile eyamukelekayo. Ekugcineni kudingekile ukuthi umcwaningi ahumushe akuqoqile ukuze akwazi ukuthatha izinqumo ezifanele.

Umcubunguli walolu cwaningo ukhethe isu lokuqoqa ulwazi lwakhe ngokusebenzisana nomphakathi elandela indlela kaMiller (1994:5). Kubalulekile ukuthi ocwaningayo azibandakanye nomphakathi ahlwaye kuwona ulwazi. Okujabulisayo ukuthi le ndlela kayinawo umgudu ohlelwe ngendlela ephoqeleta ukuthi kulandelwe uhlelo oluthile okungenakuphambukwa kulo.

Ngokwalolu cwaningo kugqame izindlela ezimbili, okuyilezi ezilandelayo: isu lokuxoxisana nomphakathi kanye nezingwazi esezimnkantshubomvu

kwezombusazwe, kanye nezintatheli zamaphephandaba afundwa wumphakathi wakuleyo ndawo. I-inthanethi nayo isetshenzisiwe ukuthola ulwazi oluthinta ezinye izizwe oluvela kumawebhusayithi.

2.6 INDLELA EZOLANDELWA

Kulolu cwaningo kuzosetshenziswa indlela eyaziwa ngokuthi uhlwayo oluphathele nezinga lalokho okuhlwaywayo (*the qualitative research method*). Le ndlela yokuhlwaya ulwazi oluphathele ne nesimo ibandakanya ukuphenyisisa indabuko, ukufunda ngesehlakalo esithile, ukuchazwa kwezizwe zomhlaba, imibiko, izehlakalo ezimangalisayo, njll. Lolu hlobo lophenyo luqokwe ngoba umuntu ohlwayayo ukwazi ukuthola ulwazi oluningi ngaphandle kokucwaninga okuthile. Phezu kwakho konke yilona luhlwayo olungenazo izindleko eziphakeme.

Lokhu okungenhla ukuchaza kangcono uHammersley (1989). Kulolu hlwayo oluphathele ne nesimo kuba kuhle uma umcwaningi ezocubungula ngezinqumo zokuba namandla okwenza imithetho kanye nokwethembeka ngezinto aseziphawulile. Lokhu kuzobe sekunanyathiselwa ekucutshungulweni kwamagama kanye nemibandela yawo. Kuzolandela ukuhlela nokuqondisa lokhu okuqoqiweyo. Kuzobe sekucutshungulwa isandulelacwaningo kanye nenhlolovo ngokulandela usizo lwe-inthanethi.

2.7 ISANDULELACWANINGO

Lapha sisuke sikhuluma ngocwaningo oluncane oluye lwenziwe ngumcwaningi ngaphambi kokuthi aqale ucwaningo lwakhe (bheka okushiwo nguKothari (1993) ngezansi.

Lolu hlobo locwaningo lubizwa ngokuthiwa isandulelacwaningo. Yilo olwenza kucace amaphutha emibuzweni, noma amaphutha ezindleleni ezizosetshenziswa. Ulwazi olutholakala ngokwenziwa kwesandulelacwaningo luholela ekutheni imibuzo ilungiswe futhi ihlelwe kabusha, yenziwe izwakale kangcono kunakuqala.

UKothari (1993:124) ubeka kanje ngesandulelacwaningo:

Before using this method, it is always advisable to conduct a 'pilot survey' for testing the questionnaire..., Such a survey, being conducted by experts, brings to the light the weakness (if any) of the questionnaire and also of the survey techniques. From the experience gained in this way, improvements can be effected.

Kuyabonakala lapha ukuthi isandulela cwaningo siyisidingo ngoba yonke into ngaphambi kokuthi iqalwe iyendlalelwa. Uma umcwaningi engakwenzanga lokhu akabi naso isiqiniseko sokuthi ucwaningo lwakhe luseqophelweni eliphezulu yini.

Akabi nakho ukuqonda ukuthi ubhekephi, uzofinyelela yini esiphethweni esimelwe ukwanelisa abanye abahluzi abazowufunda umsebenzi wakhe.

2.8 INDLELA YOKUTHOLA ULWAZI NGOKUSEBENZISA

I-INTHANETHI

Lolu uhlelo lwe-inthanethi lusiza umcwaningi ngokuthi kutholakale ulwazi nxa lufuneka ngokushesha okukhulu. Loluhlelo lunikeza ulwazi olusabalele emhlabeni jikelele. Umcwaningi uyisebenzisile kakhulu le ndlela. Futhi uma kuqapheleka kahle yiyo i-inthanethi ebe negalelo elibanzi kulolu cwaningo. Kuningi okubhaliwe ngezihloko ezahlukahlukene kulo mkhakha wokuthola ulwazi. Zikhona izingwazi eziliphonsile itshe esivivaneni ngalesi sihloko ku-inthanethi.

2.9 UHLA LWEMIBUZO

Le ndlela yokuqoqa ulwazi isebenza ngokuthi lowo ocwaningayo ahlele imibuzo eqondene nocwaningo lwakhe, ayibhale phansi ngokulandelana kwayo. Uma beyichaza ababhali le ndlela bathi yindlela yepeni nephepha. Abagcizelela indlela yepeni nephepha ngoHyman (1968:66) kanye noShabane (1999:36).

Le mininingwane ngolwazi iqoqwe ngokuhlela imibuzo okudingekile iphendulwe ngobuzwayo onolwazi ngalolo hwayo emaphepheni ahleliwe. Nayo ngenye yezindlela umcwaningi azisebenzisile. Ubuhle bayo busekuthini kayibizi kakhulu. Umcwaningi ukwazile ukuhambisa imibuzo mathupha.

U-Arkava noLane (1983:168) bachaza kanje:

...is a list of questions which the researchers want to be answered by the respondents personally. The questionnaire probably is the most widely used research technique for collecting data about a population and for testing the hypothesis.

Iphepha elinezinhla zemibuzo kufanele libe nemibuzo ebunjwe ngobunyoinco nangobuchwepheshe ukuze kungabibikho ukundwaza kobuzwayo; akwazi ukunika kuphela lokho okudingekayo.

UNdimande (2001:44) uthi yena ngalokhu:

...uhlelo lwemibuzo ebhalwe ephepheni lungathathwa njengohlelo lwengxoxo ngoba indlela ehlelwe ngayo iyefana naleyo yengxoxo. Lezi zindlela zehluke nje ngokuthi kule mibuzo ehlelwe yabhalwa phansi umcwaningi akakwazi ukucacisa imibuzo elukhuni. Kodwa yona iyashesha nanoma ocwaningwayo akaphenduli ngokuzimisela. Uvese nje adlulise isikhathi.

Lolu cwaningo luzisebenzisile lezi zindlela eziphakanyiswe ngabacubunguli abacashunwe ngenhla.

2.9.1 OKUNCOMEKAYO NGOHLA LWEMIBUZO

Okuhle ngale ndlela yokuhlwaya ukuthi izinga lokubuza lilawulwa ngumcwaningi uqobo. Sincane isikhathi esichithekayo kanti futhi nezindleko zezimali aziphakeme. Asikho isidingo sokuthi umcubunguli abe ngoqeqeshiwe ukuze enze lolu hlwayo.

Leli su lokuhlwaya ngale ndlela lisetshenziswa uma umuntu noma isikhulu esithile kungelula ukuthi sizifikele mathupha. Uhlu luba seluqoqwa, umuntu obebuzwa acelwe ukuba acacise lapho kungezwakali khona, noma aphenndule ngokusebenzisa ucingo; kungenjalo kunqunywe usuku okungaxoxiswa ngalo.

Lokhu kusiza ikakhulukazi uma ucwaningo luzokwenziwa emiphakathini ehlala ezindaweni eziqhelelene ngebanga. Ngale ndlela umcwaningi angayithumela ngeposi imibuzo yakhe noma asebenzise abanye abantu ukumelekelela ekuyihambiseni emiphakathini.

Kunamaphuzu amahlanu ayincomayo le ndlela. Okokuqala, ayibizi kakhulu ngokwezimali. Akukhathalekile noma ngabe izindawo ziqhelelene kangakanani ngoba kulula ukufinyelelisa la maphepha ezindaweni eziningi. Abaphendula imibuzo baba nesikhathi esanele sokuthi baphendule imibuzo ngaphandle kokuphuthuma. Le ndlela iyasiza lapho kunzima ukubhekana iziqu ngeziqu nabathile ongefinyelele kalula kubo. Nalabo okungelula ukubathola ngenxa yokubanjwa yimisebenzi. UKothari (1993:124-126) uyakufakazela lokhu okuvezwe ngenhla.

2.9.2 OKUNGANCOMEKI NGOHLA LWEMIBUZO

Okubi ngalolu hlwayo ukuthi akulula ukubona nokuhumusha ukuzinikela kwalowo obuzwayo, futhi akukho ukulinganisa umuntu ukuthi izinga lakhe lokucabanga lingakanani. Ngenxa yokuthi imibuzo isuke ivele isiqoshwe phansi yalandela uhlaka oluthile, umcwaningi akabe esakwazi ukuthi umbuzo nombuzo awuguqule ukuze

uhambisane nesimo somuntu ngamunye.

UHayman (1968:68) naye uyakufakazela ukuthi le ndlela iye idale izingqinamba ikakhulukazi ngoba ihlanganisa wonke umuntu ndawonye ngaphandle kokwehlukanisa umuntu ngamunye ngokwezinga lokucabanga.

Lapho sibheka uShabane (1999:41) sithola ukuthi uthi:

The main difficulty is that the questionnaire is a group instrument, and this means that it is highly inflexible.

Kokunye abantu abathunyelelwe ababi nasikhathi sokuphendula imibuzo bayithumele, kumbe bakhohlwe nje kalula yiyo, uma bengayiphendulanga sebejahile.

Bayingcosana abavame ukuvuma ukuphendula imibuzo bayibuyise, kuthi sebeyibuyisile kutholakale ukuthi izimpendulo abazethuliile zibandlulula uhlangothi oluthile lwabantu. Kwenye inkathi labo ababuzwayo bafuna ukukhokhelwa ngolwazi abalwethulayo, okwenza lolu cwaningo lube nzima. Okubi kakhulu ukuthi ukufuna ulwazi kanje kulahla eceleni ithuba lokukhuluma umlomo nomlomo nalowo obuzwayo.

Singaphetha ngokubuyela kuyena uKothari (1993:125) simcaphune lapho ezwakalisa khona ukunganambitheki kwale ndlela. uthi:

This method is likely to be the slowest of all, the control over questionnaire may be lost once it is sent, it is difficult to know whether willing respondents are truly representative...,there is also the possibility of ambiguous replies or omissions of replies altogether to certain questions; interpretation of omissions is difficult.

UKothari lapha uphawula ngobunzima umcwaningi angahlangabezana nabo uma esebenzisa indlela yokuqoqa ulwazi ngokuthi okufunwa kuye ulwazi averse abhale izimpendulo emaphepheni bese eyithumela ngeposi eshiye eminye imibuzo ingaphendulwanga.

2.10 IQOQA NGOVO LWABAVAKASHELWE

Lapha ngezansi kuhlelwe izibaya eziqoqa uvo lwalabo abavakashelwe ngokuqanjwa nokuguqulwa kwamagama abo. Umkhankaso bekungukuthola ukuthi namagama aguquliwe analo yini ithonya esikhuluma ngalo.

Izibaya ezahlukene zethula amandla nezimangaliso okuvezwa yilolu hlobo lwamagama. Ethebuleni lokuqala kunohla ngokweminyaka yobudala, kwelesibili ubuzwe, kanti kwelesithathu wuvo ngokwezombusazwe. Ethebuleni lesine wuvo ngokwezinkolo ezikhona kubantu bomdabu.

Ithebula lokuqala:

Ukuhlelwa kovo ngokweminyaka yobudala:

UBUDALA	UVO
Iminyaka engaphansi kweyi-18	Banokuzipha amagama alabo ababalandelayo, uma nje kungabantu abadumile ukuze nabo babe nodumo.
Iminyaka esukela kweyi-19-25	Laba bayaluthanda udumo. Amagama bazinike wona base bedlulela nasekuthini bazithole sebekhulumisa okwabo labo abaziqambe ngabo.
Iminyaka esukela kwengama- 26-35	Laba baguqula amagama ngezizathu eziningana ngaphandle kwezombusazwe. Banolwazi oluphakeme ngenhlalo ezweni.
Iminyaka esukela kwengama- 36-45	Yibona kanye abanomfutho wokuziqamba amagama amasha. Abaningi babo bebesekudingisweni. Abanye badlule ezimeni eziningi zempilo.
Iminyaka esukela kwengama-46 kuya phezulu	Ukuguquka kwamagama amaningi nemiphumela yako kusezandleni zalaba bantu. Bangomakade-bona empilweni yomuntu omnyama.
Okuqaphelekayo	Kunesidingo sokulungisa lapho konakala khona ngokuqamba amagama kubantu nokunye.

Ithebula lesibili:

Ukuhlelwa kovo ngokobuzwe:

ISIZWE	UVO
AmaNdebele	Wona-ke aqamba amagama kabusha uma ebuya ukuyo-soka. Igama abuya nalo umsokwa yilona eligqamisa ubudoda bakhe. Ngalo uyazi ukuthi yibaphi abanye abafana abayintanga yakhe. Yileli-ke ithonya eliba nalo igama lakhe empilweni yakhe.
AbeSuthu	Nabo abeSuthu banawo amagama aqanjwa kabusha lapho sebebuya kosoka. Naku bona kulindelekile ukuthi lelo gama liqukathe futhi lithonywe umlingo kanye namandla.
AmaVenda	Nawo amaVenda asenakho ukugcina amasiko. Nanoma okuningi kungathola-kalanga ngawo, kodwa bayawazisa amasiko namagama aqanjwa lapho kubuya kosoka, futhi kulindelekile ukuthi lelo gama liqukathe umlingo kanye namandla.
AmaTsonga	Acishe nawo afane namaVenda ngenxa yokwakhelana. Ukuqanjwa kabusha akungabazisi ukuthi bayakuthanda lapha kulindelekile ukuthi lelo gama liqukathe umlingo kanye namandla.
AmaXhosa	AmaXhosa asondelene kakhulu namaNdebele. Amagama aqanjwe ngenkathi bengaba-khwetha (abafana uma sebebuya entabeni) bayawazisa. Futhi alikho ichilo kulokho. Amagama aqanjwa kulezi zizwe anawo umthelela ezintweni eziningi empilweni.
Okuqaphelekayo	Kuyadingeka aziswe amagama avela ngokhokho babantu. Kubalulekile ukulandela inqubo yabadala.

Kuleli thebula isizwe samaZulu asifakwanga ngoba okutholwe ngaso kuxoxwe ngako kulo lonke lolu cwaningo. Cishe konke okwenzeka kwezinye izizwe zaseNingizimu Afrika kuyenzeka nasesizweni samaZulu.

Ithebula lesithathu:

Abantu bezinhlangothi zombusazwe ezahlukene

INHLANGOTHI	UVO
ANC	Iningi Lalabo ababebuya ekudingisweni, bekukhona asebeguqule amagama abo. Inhloso kwakuwukudukisa umkhondo ngesikhathi sobandlululo. Kodwa manje sekukhona ukugqamisa amagama esiNtu.
PAC	Leli iqembu elaqembuka ku-ANC naku BBC. Yibo kanye ababengafuni ukubizwa ngamagama abo esilungu beqhakambisa awesiNtu ngoba bethi lawa esilungu ngamagama okuthunjwa.
AZAPO	Nalaba yiyo inhlangothi ebingafuni amagama esilungu, futhi bethanda nokuzibiza ngamagama amaqhawe anjengo-Julias Nyerere namanye amaqhawe oNkwame Nkruma njll.
IFP	Leli iqembu laqembuka eqenjini le-ANC, kodwa lona ukuze lithande amagama esiNtu kungukuthi lalande ngabantu abangamaZulu.
Okuqaphelekayo	Amaqembu epolitiki anawo ngokucacile umqondo wokwenza okuthile mayelana nokuguqulwa kwamagama ezinto nawabantu.

Ithebula lesine:
Amabandla ahlukenene

IBANDLA	UVO
AmaKrestu	Okutholakale ngabantu abangamaKristu emva kombhaphathizo igama lalowo obebhaphathizwa ungezelwa igama elihambelana nokukholwa elobuKristu.
Ibandla lamaNazaretha	Yibandla eliwazisa kakhulu amasiko, ngoba kulona kuyilapho bebona indlela yokutshala inhlonipho. Izingane zisahlolwa, ngokuqanjwa kwamagama umcwaningi akanalo iqiniso.
Ibandla lamaSulumane	Ngokwenkolo yamaSulumane, kuyadingeka uthole igama lamaSulumane ukubonisa ukuthi usukholwa enkolweni yamaSulumane.
Okuqaphelekayo	Umcwaningi uthole ukuthi inkolo nayo yaba neqhaza eyalibamba ekulahlekiseni abomdabu ekusebenziseni amagama abo omdabu. Kuyiqiniso ukuthi igama lesiNtu libonakala linawo amandla nemilingo yokuthonya lowo oqanjiwe. Okujabulisile ukuthola ukuthi amagama asho uNkulunkulu anayo imilingo namandla.

Okuphawulekayo ukuthi amagama esiNtu noma omdabu abe namandla abonakalayo ezintweni ezithile. Yintsha kuphela esabambelele ekusebenziseni amagama angewona esizwe sayo. Imvama ibonakala ithanda amagama aseMelika kanye naseRashiya. UMengameli waleli zwe, uMbeki, ubandakanya namagama uma ethi kumele kubuyelwe emasikweni amadala esizwe.

UKUXHUMANA NGOKUTHUNGATHA OKUSHIWO NGONGOTI NGOKUQONDA ULWAZI

Lena yindlela yokuhamba ufuna ulwazi ngokuxhumana nabantu abathile obaqokile ngokubavakashela lapho behlala khona. Nale ndlela isebenzile kulolu cwaningo.

Nxa bebuzwa abacwaningi ngale ndlela, baveza ukuthi lowo ocwaningayo kumele abe nekhono lokuzethula ngendlela ecacisayo, ngokuthi asho ukuthi ungubani, wakwabani, oqhamuka kuphi, msebenzi muni awenzayo nokuthi uyokwenzani ngalolu lwazi afisa ukuluthola. Bathi umcwaningi kufanele okungenani athole imvume kwabaphethe kuleyo ndawo ayofuna ulwazi khona ngocwaningo futhi aze nencwadi emgunyazayo eqhamuka esikhungweni axhumene naso, le ncwadi mayiveze kabanzi ngalolo cwaningo oluzokwenziwa.

Indlela yokuxoxisana iyona esetshenziswa kakhulu ngabacwaningi ekuqoqeni ulwazi.

Bayakufakazela lokhu o-Arkava benoLane (1983:171) lapho bethi khona:

When collecting data through interviews, the researcher interacts directly face to face with the members of the society where the research is conducted. The researcher asks questions verbally and records the respondents answers.

Khona lokhu okushiwo ngabanye abacwaningi ngenhla kubuye kufakazelwe uKidder

kanye noJudd (1987:265) uma bethi:

...the ability of the interviewer to gather valid data depends firstly on proper study design and questionnaire construction. But given a well designed questionnaire, proper training and proper interviewer behaviour can help greatly in attaining the goals.

Lena yindlela ethandwayo ngoba umcwaningi ubonana ubuso nobuso nalowo okuthungathwa kuye ulwazi. Kulula ukushintsha imibuzo lapho ubona umuntu oxoxisana naye eshintsha ebusweni. Umcwaningi uye aphaathe uhla lwemibuzo ebuzwayo. Kwesinye isikhathi uphatha futhi nesiqophamazwi aqopha ngaso amazwi nolwazi alutholayo.

2.12 UKWAHLUKANA KWEZINDLELA ZOKUQOQA ULWAZI

Abacwaningi abaningi bachaza indlela yokuxoxisana njengendlela enenhloso ethile. Bathi engxoxweni kuba khona imibuzo ebuzwayo kanye nezimpendulo. Bathi le ndlela idlulisela ulwazi luye komunye. Ngokwesichazimazwi “ingxoxo” isho ukuhlangana bukhoma kwabantu ngenhloso ethile, lapho omunye ebuza imibuzo omunye alindeleke ukuthi aphenhule. Bathi kuba khona ukuxoxisana nothile ngayedwana. Kumbe kube idlanzana labantu abamele umphakathi wendawo. Le ndlela inemibuzo esuke ihlelwe ngendlela yokuthi obuzwayo anikeze izimpendulo ezigcwele nezinohlonze, enesiqiniseko ngazo futhi angachemi.

Umcwaningi lokhu ukwenza ngokuthi imibuzo ihlelwe ilandelane bese kuthi impendulo nempendulo iholele embuzweni olandelayo. Ikhono lomcwaningi lokuqoqa ulwazi luncike esimweni sesifundo kanye nasohlotsheni lwemibuzo olwenziwe.

Uma unemibuzo ehlelwe kahle, wabuye waqeqeshwa ngendlela okuyiyona yokuphatha ucwaningo, lokho kungasiza kakhulu ekuphumeleliseni izinhloso zocwaningo.

Elinye ikhono ukwakha umoya wobungane nalowo enixoxa naye. Kube nalowo moya wokwethembana, lokho kuyokwenza obuzwayo agonyuluke ngokukhipha isifuba sakhe lapho ephendula.

Lowo obuzwayo kumele akhululeke ngokugcwele ngoba lokho kunikeza umcwaningi umphumela omuhle ocwaningweni lwakhe, yingakho nje abacwaningi abanengi kumele basebenzise lelo khono. Umuntu omqokile kuyadingeka uye lapho ehlala khona, ekhaya noma emsebenzini wakhe. Kuyadingeka usho isikhathi ozosidinga ekuphumeleliseni lolu hlwayo. Kufanele futhi usho nokuthi inkulumo yakho nobuzwayo iyoqoshwa kusiqopha mazwi, futhi iyobhalwa phansi ibe umqulu ozofundwa noma ngubani.

Ukuxoxisana ngayedwana kweminye imiphakathi akuvumelekile, ikakhulukazi uma kuzoxoxwa nomuntu wesifazane. Konke lokhu abacwaningi abanjengoSlim nabanye (1993:65) uma ufunda abakubhalile uthola ukuthi kwenzelwa ukuthi kungabi khona okusolekayo phakathi komcwaningi kanye nalowo obuzwayo. Ngamanye amazwi, kumele kuqashelwe kakhulu ubulili. Lapha kudingeka ukuthi labo abaxoxisanayo babe ngabobulili obubodwa.

Ukuhlunga ulwazi ngokuxoxisana nabantu kuyindlela yokuya ngqo lapho leyo nto yenzeka khona, futhi lokhu kuwukwenza izinto ezimbili ngesikhathi esisodwa, ngoba ngesinye isikhathi, kuyenzeka ukuthi okunye kwenzeke ukubhekile singabe sisaba khona isidingo sokubuza. Make sithi umuntu ufuna ulwazi ngempilo yabantu abahlala ezindaweni zasemakhaya, okunye uyokubona ngenkathi ehleli nalowo ombuzayo,

bese ekubhala phansi.

Umcwaningi ubone kubalulekile ukuthi umuntu ozosebenzisa izindlela zokuqoqa ulwazi akwazi okubi nokuhle ngazo izindlela. Lokhu kuyosiza kakhulu ekumvuleleni ithuba umcwaningi lokuzikhethela ukuthi iyiphi indlela ayoyisebenzisa. Kuhle ukuthi umcwaningi lapho ehlangabezana nenkinga abe nendlela ayisebenzisayo yokuthi angayixazulula kanjani.

2.13 IZINCOMO NGENDLELA YOKUXHUMANA

Lapha ngezansi sizobala izinto ezinhle ngale ndlela bese silandelisa ngalokho okungavamile ukuba kuhle ngayo. Akukhona konke okuzobalwa okuhle nokubi ngale ndlela ngoba nxazombili kuningi.

2.13.1 OKUNCOMEKAYO

Ubuhle bale ndlela buba sekutheni uhlangabezana nolwazi lokuxoxisana nobabuzayo. Imibuzo ungayishintshashintsha ngendlela oyithandayo kokunye ungakwazi ukuchaza eminye imibuzo ebuziwe.

Le ndlela yinhle ngoba yenza ukuba kube lula ukuthola ulwazi ngoba ayidingi umuntu abe ngofundile, into nje uma ekwazi ukukhuluma. Obuzayo uyakwazi ukuhlaza izimpendulo athathe ezihlabahlosile.

Kuyaxoxeka nedlanzana labantu ngesikhathi esisodwa. Uma impendulo ingabanga nhle obuzayo uyakwazi ukuwuphinda umbuzo awubeke ngenye indlela. Nalowo ophendulayo futhi uyakwazi ukuthi anabe ngendlela athanda ukwenaba ngayo, lokhu obekungeke kwenzeke ukuba umbuzo ubusephepheni. OSlim kanye nabanye (1993:69) bayawenanela lawa maphuzu. Bayasho nokuthi umcwaningi ushesha ukubona imibono eyehlukile bese eba nethuba lokuguquguqula imibuzo yakhe. UBailey (1987) uyakwesekela lokhu.

2.13.2 OKUNGANCOMEKI

Okokuqala le ndlela inezindleko eziphezulu. Kudingeka uhambe uye lapho kukhona khona abantu ohlwaya kubona ulwazi, ufike uthole indawo yokulala, okuya ethunjini, ukuphepha, nokuthi ube nemali yokukhokha ukuze ukwazi ukuheha labo ofuna ukuncela kubona ulwazi. Kokunye labo okukhulunywa nabo badinga imali. Kwezinye izimo kuye kudingeke uqashe othile ukukusiza ekwenzeni lolu hlwayo ngenxa yolimi lomphakathi nokunye.

Ngesinye isikhathi le ndlela inemikhawulo, okungukuthi nje kuba nezindawo lapho abantu obadingayo ubathola ngezikhathi ezithile ezinqunyiwe.

Uke uthole ukuthi kumele ubabone emini ngenkathi besephezu kwaleyo nto ofuna ukucwaninga ngayo. Lokhu kungaba yinkinga uma ngaleso sikhathi usuke usemsebenzini. Kuyenzeka uthole ukuthi kumele labo ozoxoxisana nabo ubathole ntambama sebuyile emsebenzini kanti mhlawumbe wena ungena ebusuku

emsebenzini.

Kunezindawo lapho ungeke wakwazi ukungena wenze uhlwayo khona ngenxa yokuthi kunomthetho wewashi obekiwe, kumbe leyo ndawo inobungozi ikakhulu kumuntu ongesona isakhamuzi. Kanti futhi ngaleso sikhathi abantu basuke befika bevela emsebenzini bematasatasa ngemisebenzi yabo yasemakhaya bengenaso isikhathi somcwaningi. Lokhu kwenzeka ikakhulukazi uma abantu oxoxisana nabo kungabantu besifazane.

Umcwaningi utholile ukuthi uHudson (1994:113) unombono othi noma ngabe-ke usumtholile omfunayo kuvame ukuthi kuphazamise izingane, abangane, kanye nemisakazo. Kokunye kuba yimidlalo kamabonakude ethandwa kakhulu, kube izingcingo ezingenayo, uthole ukuthi ingxoxo ayiphetheki kahle. Le ndlela ifuna ukuthi lowo owenza ucwaningo nalowo okuxoxiswana naye babe nesikhathi eside ngokwanele. Okuphawulekile ukuthi ababhali abaningi abanjengoCohen kanye noMarion (1994) babona ukuthi ingxoxo engejwayelekile ivamise ukuthi ithathe isikhathi eside kunaleso ebesicatshangelwa. Ngakho-ke siningi isikhathi esilahlekelayo.

Ukwengeza ngokushiwo ngabanye abacwaningi, kutholakale ukuthi uHyman (1968:67) yena uveza izingqinamba ezifana nokuthi akubi lula ukuhlaziya izimpendulo. Nalowo owenza ucwaningo ugcina esethathe uhlangothi oluthile ocwaningweni. Okusho ukuthi izimpendulo kuye kube yilezo ezitholakale ngesikhathi

exoxisana nomphakathi.

Njengoba bese kushiwo ukuthi le ndlela inika inkululeko kakhulu, umuntu obuzwayo ugcina esefake nezinto okungezona eziqondene nombuzo obuziwe, noma nocwaningo. Ngakho-ke, kubalulekile ukuthi umcwaningi aqale ngokucubungulisa ukuthi ayikho yini enye indlela angayisebenzisa esikhundleni salena. Kusemqoka futhi ukuthi azibuze ukuthi uhlose ukuzuzani ekugcineni kohlwayo.

Ngenkathi kuqoqwa ulwazi kumele kube nendlela yokugcina ulwazi. Lapha ngezansi kuzokhulunywa ngendlela yokuqopha ngenkathi kuxoxiswana. Kokunye labo ababuzwayo uthola bengakhululekile, benokumsola lowo ofuna ulwazi bese kuba nobunzima ekuphenduleni imibuzo ngendlela eyiyona kanye nekhululekile.

Kwenzekile lapho kuvakashelwa abantu abahlukene ngokuqanjwa kwamagama kuthi kutholakale abantu abadala abangafunanga ukunika imininingwane yabo. Abafunanga futhi ukuba baqoshwe. Umcwaningi ngaleso sizathu ubhale lokho kuphela akuthole kubona yize kube nobunzima.

Umcwaningi utholile ukuthi ukuqanjwa kwezingane kwenziwa ngabantu abadala ngokulandela isiko lesiZulu. Abanye okukhulunywe nabo bavezile ukuthi izingane ziqanjwa ngesimo esikhona ngenkathi ingane izalwa. Bakuphikile abanengi, kodwa abanye bakuvuma ukuthi izingane ziyahlukumezeka ngokuqanjwa amagama ngokulandela isimo esithile. Abakuvume ngokungangabazi ukuthi inkolo ibe neqhaza ekuguquleni indlela elandelwayo lapho kuqanjwa izingane amagama.

2.14 INDLELA YOKUQOPHA

Okuyiyona ndlela elula yokugcina ulwazi ngenkathi kuxoxiswa, ukuqopha ingxoxo leyo kusiqophamazwi. Umcwaningi usebenzisa isiqophamazwi ukuze inkulumo etholakele yonke ingasali. Ngakho-ke ukusebenzisa isiqophamazwi kwenza umcwaningi alalelisise futhi angaphazamisi axoxisana nabo ngokuba elokhu ebhala phansi nokufuna ukuba axoxisana nabo babuye baphinde abebekushilo. Kuyaphawuleka ukuthi umshini wakho wokuqopha kumele ube seqophelweni eliphezulu futhi ube ngogculisayo.

Uma umsebenzi wokuqopha usuphothuliwe, umcwaningi usengahlala phansi abhale ngamafuphi ingqikithi esemqoka yengxoxo. Kumele abhale usuku, isikhathi okuqhutshwe ngaso ucwaningo, indawo ebekuhlanganyelwe kuyo, ingxoxo ngokubanzi, igama lalowo obekuxoxwa naye, kanye nemininingwana yemvelaphi yakhe.

Umcwaningi ukuphawulile ukuthi indlela yokuqopha ulwazi uma uxoxisana nomphakathi kunezinselela.

Lapho kuhunyushwa okuqoshiwe akubanga nokulandeleka kwenkulumo ngoba kube nemibandela ethile ebekwe yilabo abaye bavuma ukuqoshwa. Imvamisa kube ngabantu abasha. Akukuningi okutholakele kulolu hlangothi locwaningo.

Lokhu kufakazelwa nguKinson (1992:23) laphe ethi khona ukuhunyushwa kwenkulamo isuka kolunye ulimi iya kolunye ulimi ingatholakala ilahlekelwa umsoco wayo.

Enye inkinga ukuthi ngokwesintu abesilisa nabesifazane abahlali sililini sinye, okwenza kube nzima ukuqopha umsindo osezingeni elifanele. Kuye kube naloyo ongezwakali kahle. Kokunye abantu bakhulumela phansi.

Okube yinkinga ngalolu cwaningo yikho ukukhulumela phansi, nokungathembi. Abesifazane abathandanga ukuqoshwa ngoba besaba abayeni babo.

2.15 ULWAZI OLUQOQIWE LUYACUTSHUNGULWA

Ngingasho nje ukuthi umcubunguli njalo nje laphe eseqedile ukuhlwaya ulwazi kunesidingo sokuthi ahlunge lokho akuqoqile. Ngesinye isikhathi kuba khona ukuphindaphindwa kolwazi oluthile noma kufanele kulahlwe okuthile okungadingekile. Ukuhlunga kudingekile ngoba kubalulekile ukuba kulotshwe phansi kuphela ulwazi oludingekayo nolunohlonze.

Kuyenzeka kwesinye isikhathi kutholakale ulwazi olungenza ukuthi kuxatshanwe nabaholi abathile.

UKerlinger (1973:134) uyakufakazela okushiwo ngenhla kanje:

...data analysis may be regarded as the process by which the researcher tries to make sense of a mass of data. The data are analysed by categorising, organizing and manipulating them, and then summarizing them in order to find answers to research questions. The purpose of data analysis is to reduce the data to a more readily interpretable format. Data is analysed either in tables or figures. Frequency tables, bar graphs and pie charts will either be used. Data analysis is accompanied by a closely related procedure called interpretation of data.

2.16 UKUHUNYUSHA KOLWAZI OLUQOQIWE

Njalo lapho sekuhlungwe ulwazi oluqoshiwe umphumela wokuhlungiwe sekufanele uhunyushwe ngendlela ezoveza ukuthi luyaqondakala. Uma usuhunyushiwe sezingathathwa izinqumo ngalolo phenyo. Kulolu phenyo ulwazi oluqoqiwe luyohlolisiswa bese kuba neziphakamiso ezenziwayo.

2.17 OKUTHOLAKALA EMIBHALWENI

Imibhalo efundiwe mayelana nalesi sihloko kube yizincwadi ezishicilelwe, imihlahlandlela, amaphephandaba kanye nemibhalo eku-inthanethi. Kunezinkulumo zabambalwa abakhulume ngalesi sihloko abacashuniwe. Oyedwa nguMengameli waleli esilibhalile igama lakhe ngenhla, ikakhulukazi kucashunwe enkulumeni ayenza eseHavana, eCuba.

Kukhona nemiqulu yeMastazi neyobudokotela okuye kwabhekiswa kuyo. kweyobudokotela obe wusizo kakhulu kube ngokaNdimande (2001) waseYunivesithi yaseDurban-Westville.

2.18 UKUXOXISANA

Abanye-ke abacwaningi kuxoxiwe nabo ngoba kwaziwa imisebenzi yabo ethinta amagama. Bakhona abacwaninge ngamagama aqanjwa kwaZulu kanye nakwezinye izilimi. Lolu hlelo lokuqoqa ulwazi lusiza ekuthini nakuba kukhona imibhalo abayibhalile laba bacwaningi, kodwa uma sekuxoxwa bukhoma kuba khona okwengezekayo.

Nalapho umcwaningi ebengacacelwa kahle khona kuyaxazululeka uma sekukhulunywa ngqo nomcwaningi obhale umqulu othile. Le ndlela isize kakhulu ngoba umcwaningi ukwazile ukuthola nemizwa yabacwaningi okungelula ukuyithola ngokufunda kuphela.

2.19 UKUHLWAYA

Anduba umcwaningi azibophelela ngocwaningo alukhethile, kufanele abe nolwazi olwanele ngesihloko azosicwaninga. Ngaleyo ndlela kumele uphume umkhankaso wokuhlola ukuthi ukhethe isihloko esicwaningekayo yini. Lokhu ukwenza ngendlela echazwa kahle nguHyman (1968:70) uma ethi:

...we gather information by participating and listening to others in the events that are taking place in the world around us.

Sizolandela incazelo yakhe uHyman (1968:70) lapho ethi khona:

Information can be obtained in either of the two ways in the survey method. It can be obtained personally, through face-to-face contact or through some kind of pencil-and-paper instrument.

UFloyd, noFowler (1998:9) baveza iphuzu lapho bethi:

...focuses on those surveys that have the following characteristics: The main way of collecting information is by asking people questions; their answers constitute the data to be analysed. Generally, information is collected about only a fraction of the population-that is a sample-rather than from every member of the population.

Nanoma lonke uhlwayo lungabandakanyi ukuxoxisana, kuba khona uhlwayo oluba nababuzwa imibuzo bese kuqoshwa izimpendulo. Okuxoxiswana nabo kuhlwaywa kufanele baqeqeshwe ukugwema ukukhetha uhlangothi oluthile lapho kuphendulwa imibuzo.

Lapho ulwazi olufunekayo seluqoqiwe luyobhekwa bese luhlolwa ukuthi ulwazi olufunekayo yini? Ohlwayayo ubhekana nomsebenzi wokuthola ukuthi ngabe izinga lokuhlwayiwe lilungile yini, noma kubhekisiswe okushiwoyo noma kuchazwe ngemiphumela yokuhlola eyenziwe.

2.20 ABACWANINGI OKUXOXISWENE NABO

Uhlu olulandelayo ngolwabacwaningi okuxoxiswene nabo ngesihloko salolu cwaningo. Lezi zingxoxo zihlelwe ngumcubunguli ukuveza ukuthi ezipolitiki zona zinale yini iqhaza ezilibambile ngokubaluleka kokuqamba nokuguqula amagama.

Inhloso kuseyiyo yokuthi ngabe igama linamthelela muni kulowo oqanjiwe. Lapho kuxoxwa kusetshenziswe indlela yokulalela nokuqopha okukhulunywayo. Injongo kube ukuveza ukuthi akubona abantu abangamaZulu kuphela abavakashelwe ngenhloso yokuthola ulwazi ngegama.

a) UMandla Clyde Seloane kuxoxwe naye kwatholakala ukuthi impilo

ayiphile eMiddelburg lapho azalelwa khona inomthelela obalulekile kulolu cwaningo. Ngesikhathi sobandlululo le ndawo beyaziwa ngokuthi yiMpumalanga Ntilasifali. Ufunde khona eMhluzi waze wafinyelela esekhondari. Uphothule uMatikuletsheeni eMamelodi High School, ePitoli. Uqhubeke wafunda eYunivesithi lapho aba khona nokuhlukumezeka ngenxa yokuba ngumshoshozeli wezepolitiki.

Ubefunda neshanhliziyo elalaziwa ngokuthi nguTiro owahlaselwa wabulawa ngencwadi eyibhomu, eYunivesithi yaseNyakatho. Ngesikhathi socwaningo ubesebenza eHSRC ePitoli.

Umcwaningi uvumelane naye ukuthi amqophe kuxoxiswana bukhoma. Uveze okuningi ngokubaluleka kwegama lesiNtu kumuntu. Igama lakhe elithi Mandla limenza azizwe enamandla ngezindlela eziningi nangaphandle kokuthi uyazi ukuthi unguMandla. ElikuClyde alibalulekile kuye ngoba incazelo yalo idinga ukuthungathwa njengoba lingaveli olimini lwakhe.

b) USolwazi uMBG Mothlabi obese-UNISA ngonyaka wezi-2003 naye ungomunye umlandeli wemigomo yeqembu le-AZAPO. Umcwaningi ulutholile

nakuyena ulwazi oluningi ngalesi sihloko. Uveze ukuthi abantu abaguqule amagama ngawoKwame Nkrumah, Julias Nyerere, nabanye. Uthe lokhu kwenzeka kakhulu ngesikhathi sobandlululo. Lokho kwabonisa ukuthi lelo dumela lwalabo babusi kwaba nje ithonya. Uye washo wathi kuyilungelo likanoma ngubani ukuba aziwe ngegama elinencazelo. Wase esho futhi ukuthi kuyinto enhle ukuba abantu babone ukubaluleka kwamagama esiNtu. Ukuvezile ukuthi igama linawo amandla okuguqula isimo sempilo nokuziphatha enganeni. Ukubone kuyinto ebuhlungu ukuphoqelelwa igama ongazi nokuthi lisho ukuthini kuwena.

c) UJabu Sindane obeyinhloko eMnyangweni wezokuThutha eNelspruit esifundeni saseMpumalanga ngesikhathi salolu cwaningo, naye ukugcizelele ukuthi amagama ayinto ebalulekile emiphakathini yonke, ikakhulu kubantu abansundu. Uligcizelele futhi iphuzu lokuthi umuntu onsundu ubebukeka njengeqaba lapho esebenzisa amagama omdabu.

Uyavuma nokuthi uma wayengaqanjwa elithi ungu**Mbulawa** ubeyobulawa njengokusho kwegama lakhe. Ukuvezile futhi ukuthi kukhona namanye amagama aba nomphumela ongachazeki njengomuntu ophiwe igama lezwe. Isibonelo abe naso ngesomuntu obizwa ngokuthi ngu**Japani**. Wathi lokho kuyabonisa ukuthi amagama lawa sasiqanjwa wona yinoma ngubani, siphiwe amagama okungaziwa nokuthi azoba namthelela muni.

d) Owokugcina umcwaningi axoxile naye nguMnumzane **Ben Mokoena** obe ngumphathi wokuqala wedolobha laseMiddelburg. NjengoSodolobha, uMnumzane Mokoena, useqenjini likaKhongolose (ngokwesikhathi salolu cwaningo). Uveze izinto eziningi naye ezesekela ukuthi igama lomuntu kuhle libe nencazelo ezwakalayo ukuze libe nethonya alaziyo umninilo ukuthi lizomholela kuphi.

Bonke laba bantu okuxoxwe nabo ngesihloko salolu cwaningo bayavumelana ukuthi igama lomuntu linomthelela ngokwencazelo yalo. Yikho lolu cwaningo lukwazile ukulandela imibandela evezwa yigama nokuthi umuntu nomuntu kwenzeka kanjani ukuthi azithole eselandela izimo ezithile empilweni yakhe.

2.21 ISIPHETHO

Kulesi sahluko kutholakale ukuthi ukuqamba umuntu ongumZulu igama kuyinto ebaluleke kakhulu kanye nasebantwini abakhuluma izilimi zomdabu, ngoba igama nencazelo yalo libonakele lisiza ukuveza ukuthi umuntu ungubani, uqhamukaphi (ngokolimi alukhulumayo), nokuthi ungowasiphi futhi isizwe. Kutholakele futhi ukuthi ukuqamba kanye nokuguqulwa kwamagama kubantu abakhuluma isiZulu nabangabeNguni kanye nakwezinye izinto kuzoba yinto ebalulekile njengoba leli lizwe laseNingizimu Afrika selithole inkululeko. Kugcwaliseka ukuthi igama ngokwesiko liyisibuko umuntu azibuka kusona noma-ke sithi abantu abakubuka kuso babone ukuthi ungubani. Ucwanningo luthole futhi ukuthi igama lisho ubuwena uqobo, liwumzila wemvelaphi yakho. Umphakathi ophila kuwo uyakwazi nokuqagela indlela impilo yomuntu ezoba yiyo ngokulandelela kwegama lakhe. Kafishane singasho

ukuthi lolu hlwayo alubhekile kuphela ukuguqulwa kanye nokuqanjwa kabusha kwamagama ngoba kubalekelwa imiphumela yawo, kodwa lubheka futhi nezinto eziyimbangela yokuguqulwa kwawo kuze kuyofinyelele ekuqambeni kabusha. Ucwangingo lonke lumi emgogodleni wokuveza ukuthi kube namphumela muni emphakathini, esizweni, kwezomnotho nakuhulumeni.

ISAPHLUKO SESITHATHU

3.0 ISIQALO SAMANDLA ENCAZELO YEGAMA

3.1 ISINGENISO

Lesi sahluko sethula lapho kwaqala khona ukuqanjwa kwamagama. Kubalulekile ukuqonda ukuthi kwaqalaphi ukuqanjwa kwamagama ukuze kutholakale ukuthi amandla akhona egameni awaveli yini lapho kwaqala khona ukuqanjwa kwamagama. Lokhu kuzobonakala ngokuthi abe khona lawa mandla khona ekuqaleni. Uma ekhona, lowo owaba nethuba lokwetha umuntu nokunye igama kuqala nguye owethula lawa mandla. Uma kungabanga njalo lolu cwaningo luzolandela njalo ukuqanjwa kwamagama ebantwini kanye nakwezinye izinto luze lufinyelele lapho amandla ezoqala khona ukuziveza.

Ukuqanjwa kwamagama abantu kanye nawezinto kwaqala eBhayibhelini. Ngakho-ke, amandla asegameni anomsuka wokuqanjwa kuka-Adamu nguNkulunkulu. Naye u-Adamu uma eseqamba izinto, lawo mandla adlulela kuwo wonke lawo magama kwahamba kwaze kwaba namuhla igama lilokhu limi ekuthini umuntu limenzisa lokho elinencazelo yakho. Ithonya-ke ekuqanjweni kwamagama kusho ukuthi laqala eBhayibhelini lapho igama lakwazi ukuhlala engqondweni yomqambi kanye nalowo oqanjiwe, wacina eseyilo.

Kulesi sahluko, kucwaningwa ngamagama abantu kanye nawezinto ezitholakala eBhayibhelini ezikwazi ukuveza amandla egama ngencazelo yalo, ithonya lencazelo kanye nezimangaliso zemiphumela eyenzeka isilandela incazelo leyo. Amagama abhekwe kakhulu ilawo anomthelela wamandla, wethonya kanye nezimangaliso ezimpilweni zabantu. Kubhekwe amagama uNkulunkulu athulwe ngawo njengalawa: **uLizwi, uJehova, uJayira, uMdali, uSomandla**, njalonzalo. Bese kuba ngamagama ezinto uNkulunkulu abizwa ngazo njengalawa: ukuthi uwu**Moya Ongcwele**; njll. Kube ngamagama **uJesu Kristu** abizwa ngawo. Kube ngamagama abaphrofethi bakaNkulunkulu anjengalawa: **u-Isaya, uJeremiya, uHezekeli** njalonzalo. Bese kuba ngamagama abantu ababekwazi ukuxhumana noNkulunkulu njengawo-**Abrama, uJosefa, uJakobe, uMose, u-Adamu, noNowa**, njalonzalo. Bese kuba ngamagama abafundi bakaJesu anjengalawa: **uPetru, uTomase, uJuda, uPawulu**, njalonzalo.

Ulwazi oluningi kulo munxa luthathwe ku-inthanethi engosini etholakala ku-
<http://www.freegrace.net/dfbooks/dfnamesGodbk/names1.htm>: ukuveza ukuthi
kwaqala kuphi ukuqanjwa kwamagama:

Throughout the Word of God names were given to children that had special meaning and significance. Sometimes a person's name would be changed or a name would be ascribed to him, either by God or by someone else, indicating radical change of life. Here are some examples: Adam means "red earth," indicating his being created by God from the dust of the earth. Jacob means "cheat, supplanter," but God changed his name to Israel, which means "...prince with God." The name given to a person said something about that person.

Amandla egama avele emagameni ambalwa nje. igama elithi u-**Adamu** lichaza ukuthi okudalwe ngothuli lomhlaba. Amandla asegameni lika-**Adamu** asho ukuthi uma efa uzobuyela othulini. Nempela u-Adamu nguye owaqala ukufakwa enhlabathini aphenduke uthuli ngokufa kwakhe. Wonke umuntu onjengaye unawo lo mthelela wokuphelela othulini. Amanye amandla avezwe igama lika-**Abramu** lapho uNkulunkulu emqamba kabusha ngokuthi ungu-**Abrahamu** okusho ukuthi unguyise wezizwe eziningi. Imiphumela kwaba ngokuthi uzala izizwe eziningi njengoba ethwele amandla okwandisa abantu. Bese sibheka amagama anjengo**Mose**. **UMose** wakwazi ukukhuluma ngokwenza izimangaliso zokuthi induku iphenduke inyoka.

Amandla ayevela lapho la madoda ayekhethwe nguNkulunkulu ephimisa amagama nje. Sitholile futhi lapho abafundi bakaJesu bekwazi ukuthi ngokuphimisa igama likaJesu kube nezimangaliso. Sibheka lapho uNkulunkulu ethi khona, “makube khona umkhathi, umhlaba”, nokunye bese kuba khona. Lawo mandla okukhuluma kwenzeke aqale khona asedlulela kubaphrofethi ababekwazi ukuxhumana naye uNkulunkulu uqobo. Sizobheka nokuthi liyini lona leli thonya esikhuluma ngalo.

Isichazimazwi esibizwa ngokuthi yi*Zulu-English Dictionary* (Doke nabanye, 1972:802)

ithonya silichaza kanje:

*Influence; fascinate; hypnotize; overshadow; transcend.
Swell, gain increase (as a river from a tributary).
Imingenela ithonyela umfula omkhulu. (The tributaries
empty their water into the bigger river).*

Igama elithi ithonya lisho ukuba namandla okwenza okuthile kwenzeke ngaphandle kwentando yako. Okuthonyiwe akube kusakwazi ukuzimela ngaphandle uma

kuyithonya elilawula ingxenye yesenzo esithile. Umuntu angathonya omunye ngokumahlula ngamazwi. Lokho sikubona lapho intombi yahlulwa yisoka ngamazwi bese intombi isiliqoma lelo soka. Embhalweni oNgcwele kuqhamuka amandla abanethonya elisetshenziswa abefundisi ukushumayela abantu bathonyeke bazalwe kabusha (KwabaseRoma 10:9).

Ucwaningo luzoqala ngokuthi lubheke amagama atholakala eBhayibhelini, kulawo aphiwe abantu kanye nezinto. Umlando wokuqanjwa kwamagama azo zonke izinto uqale kulo iBhayibheli. Amandla egama nethonya legama konke lokhu esesikushilo kwaqala nako khona eBhayibhelini. Abacwaningi nabo bayakufakazela ukuthi amandla ayatholakala egameni ngokwemibhalo yabo. Uma sibheka uReekie (1991:16) uchaza ngamandla atholakala eMbhalweni oNgcwele athi:

God's power is given to us for the express purpose of accomplishing His will. Therefore, we will only see the full release of His power as we learn to live and minister in His will.

Umqambi wento uvama ukuba namandla ngaphezu kwayo. Kodwa uNkulunkulu unamandla kakhulu yena ngoba wadala yonke into. Ngakho-ke thina singabantwana bakaNkulunkulu futhi konke kudalwe nguYena. Namagama ethu athathela emandleni akhe bese kuthi noma sesiqamba amagama nathi enze lokho okwenziwa ngamagama aqanjwa nguNkulunkulu. Yingakho kufanelekile ukuthi siqonde ukuthi yini ukuqamba igama, nokuthi igama linethonya namandla kangakanani kulowo oqanjiwe.

Uma sicubungula lokho kufanele siqale sibheke kuqala okubhalwe eBhayibhelini ngoba yilo eliveza lapho kwaqala khona amandla egama lomuntu noma lento.

3.2 AMAGAMA AZOCWANINGWA

IBhayibheli lona alehlukanisi phakathi kwetheminoloji kanye ne-onomastiksi kodwa ucwaningo lona luzogxila emagameni awela ngaphansi kwe-onomastiksi. Ngeke luwathinte amagama awela ngaphansi kwetheminoloji ngoba ngomunye umkhakha lowo. Ukuthi amagama aqala kanjani ukuqanjwa sikuthola eMbhalweni oNgcwele kuGenesisise isahluko 2:19-20:

UJehova uNkulunkulu wabumba ngomhlabathi zonke izilwane zasendle nezinyoni zonke zezulu, waziyisa kumuntu ukuba abone ukuthi umuntu angaziqamba ngokuthini, ukuze kuthi, njengalokhu umuntu eziqamba zonke izilwane eziphilayo, lokhu kube ngamagama azo. Umuntu waziqamba amagama zonke izinkomo, nezinyoni zezulu, nezilwane zasendle.

Lokhu kucaphuna okungenhla akubhekisile ekuqanjweni kwezinkomo nezinja amagama, kodwa kubhekise ekuqanjweni kwesilwane esiyinja ukuthi siyinja. Umainja seyinikwa igama, lokho sekuwela ngaphansi kwalolu cwaningo. I-inthanethi isipha isesekelo esihle sohlobo lwamagama angena ngaphansi kwalolu cwaningo.

<http://www.geocities.com.Heartland/2964/homilytrinity.html>

To know someone's name is power. It gives the ability to relate personally by calling that person or asking something from him. The Bible recognizes that power it treats names almost mystically. Jesus tells us that if we come together in his name, he will be among us (Mt. 18:5). He taught us to venerate the Father's name (Lk.

11:2). The apostles and also schismatics – use Jesus' name to prophesy, work miracles and cast out demons (Mk. 9:38, Mt. 7:22)...The Acts record Peter and the other apostles doing many things in Jesus' name, including sacraments like baptism and the breaking of bread (3:6, 9:16, 10:48,20:7). Finally ...power is at our fingertips.

Okutholayo kule ngxenye engenhla ukuthi uma ulazi igama likaJesu ukuthi linamandla angakanani uyakwazi ukulisebenzisa lapho amandla alo esebenza khona. Umuntu okholwa ngukuthi igama elithi Jesu liyasindisa uvele asinde uma elihlanganisa nalokho afuna ukusinda kukho ngoba leli gama linamandla okusindisa. Uma umuntu egula kaningi amakholwa aye athi, “Ngegama likaJesu sinda”, bese umuntu esinda. Ezinkonzweni ezibhabhadisa abantwana abancane umfundisi ubhaphathiza egameni likaYise neleNdodana nelikaMoya oyiNgcwele. Kula magama amathathu kukhona amandla anethonya lokwenza abalalele bakholwe ukuthi lo obhaphathizwayo usehlanzekile. Amandla okuqamba atholakala lapho uNkulunkulu eqambe izinto nabantu kuqala khona adlulela ku-**Adamu**. U-**Adamu** yena wawadlulisela ezizweni zonke.

3.3 OKUQUKETHWE YIGAMA

Umuntu uvame ukuba nezimpawu eziningi ezivezwa yincazelo yegama lakhe. Igama lingaba nezimpawu zalowo oqanjiwe uma umqambi emqambe ngoba esusela endleleni akheke ngayo noma aziphatha ngayo. Ukuqamba umuntu igama kusho khona ukuthi wena oqambayo unamandla angaphezu kwalowo omqambayo okumnika igama elizobusa impilo yakhe okokuphela ngaphandle uma igama lelo lingachumanga. Lawo mandla adluliselwe kithina bantu nguMdali. Uma sicubungula isahluko sokuqala encwadini kaGenesise kutholakale ukuthi uNkulunkulu wayala

ukuthi ukukhanya makube **yimini**, ubumnyama bona bube **ubusuku** (1:5). Lokhu kusibonisa ukuthi uNkulunkulu usebenzise amandla okuqamba akudalile wase ekwazi ukukwengamela konke akudalileyo. Ithonya esilitholayo ukuthi ukukhanya kwaba imini ubumnyama baba wubusuku. Kodwa-ke akuwona amagama esizowacwaninga lawa ngoba lawa awela ngaphansi kwetheminoloji. Nokho awumgogodla wamandla avela kuNkulunkulu okuqamba into bese iba nomthelela ezimpilweni zabaphilayo. Ekuqhubekeni nendalo, wadala **umkhathi** wase ewubiza ngokuthi **izulu** (1:8) kwase kuthiwa indawo eyomileyo wayibiza ngokuthi **umhlaba**. Kwase kuthi ukuqoqeka kwamanzi kona wakubiza ngokuthi **ulwandle** (1:10).

Ekuqambeni kwaKhe zonke lezi zinto kwaba sobala ukuthi unamandla phezu komkhathi, umhlaba owomileyo kanye namanzi nakho konke okuphila kukho. Nokuthi unezwi lamandla lokubusa konke akudalile. Uma sibheka igama lemini nethonya lokujabula kubantu nasezilwaneni ngoba kuyakhanya, konke kuba kwabha ngoba sibona noma yini. Kanti ubusuku abantu nezilwane kuba nethonya lokwesaba bese kuyalalwa ngoba kusuke kumnyama kungabonakali kahle.

KuGenesise 2:19, okuvelayo ukuthi amandla afana nalawa abe esedlulela kubantu; njengoba kuthiwa:

...ngalokhu umuntu waziqamba zonke izilwane eziphilayo,
lokhu kube-ngamagama azo.

Singasho ngokungangabaziyo ukuthi uNkulunkulu umnikile umuntu amandla okwengamela yonke into nje ephilayo.

U-**Adamu** waqamba umkakhe ngokuthi ngu-**Eva** okungukuthi: "uyaphila" (<http://www.babynamesworld.com/meaningofEve.html>) njengesibonakaliso sokuthi u-**Eva** uzozala abantu abaphilayo. Ukubonisa amandla nemilingo ngokweBhayibheli, imilingo iba yizimangaliso, bese kugqama namandla angamela igama abonakala lapho uNkulunkulu eqamba khona kabusha igama u-**Abrahama** elichaza ukuthi "uyise wezizwe eziningi" njengoba sishilo ngenhla. Nokho ngenhla kasichazanga ukuthi igama lika**Jakobe** lisho ukuthini. Lona-ke lichaza "ukukhipha ngamacebo" njengoba sesinolwazi lokuthi nangempela uJakobe walintshontsha ifa lika-**Esawu** ngokusebenzisa amacebo. Igama elisha lika**Jakobe** kwaba ngu-**Israyeli**, okuchaza ukuthi ibandla lezizwe liyakuvela kuye; amakhosi ayakuphuma okhalweni lwakhe. Konke kwenzeka ngamandla lawo avela egameni lelo. UNkulunkulu wayemsusa emikhubeni yokuthatha ngamacebo ngenxa yegama lakhe, wamnika igama elinekusasa elihle lokwandisa isizwe sikaNkulunkulu.

Igama lika-**Esawu** lichaza "isihlonti". Uma silandela ukuthi yini isihlonti kuvela ukuthi wayephuphuzela uboya esifubeni, nasezingalweni okwenza ukuthi uJakobe ngobuqili bakhe azemboze izingalo zakhe ngoboya bemvu ekukhohliseni u-**Isaka**.

Kucacile-ke ukuthi u-**Israyeli**, njengesizwe-ke manje, wakhwazi ukuqhamuka emadodaneni kaJakobe ayishumi nambili. Lawo madodana kwakungo**Rubeni**, igama elalibonisa ukuthi uJehova ubonile ukuhlupheka kuka**Leya**, kwase kuba u**Simeyoni**, u**Levi**, u**Juda**, u**Dani**, u**Nafetali**, u**Gadi**, u**Asheri**, u**Isakere**,

uZebuloni, uJosefa kanye **noBenjamini**. Lawa magama amadodana kaJakobe atholakala encwadini: kaGenesise isahluko 29 kanye nesahluko 30.

Akuyena kuphela uNkulunkulu owaguqula amagama abantu eBhayibhelini. Encwadini yeziKronike zesibili isahluko 36:1-4, inkosi yaseGibithe **uNekho** (ongachaziwe), wathatha **u-Elিয়াকিমি** okuchaza ukuthi, "ophakanyiswe nguNkulunkulu", wambeka esihlalweni sobukhosi, wase emqamba igama kabusha ngokusebenzisa amandla enawo, kwaba **uJehoyakimi** "ongobekwe nguJehova" njengophawu lokuthi usengowaka**Faro**. Uma ubekwe nguJehova awuwi. NoJehoyakimi akazange awe esikhundleni sakhe.

Ukubonisa amandla asegameni, akukho noyedwa owake noseke waqanjwa igama kwathiwa nguNkulunkulu ngoba leli gama lichaza ukuthi mkhulu kunakho konke. Ongathatha leli gama kumele abe mkhulu kunayo yonke indalo, okungeke kwenzeke. Sizokhumbula ukuthi umyalo wokuqala uthi nginguJehova uNkulunkulu wakho kuphela abekho abanye onkulunkulu abangaphezu kwami.

Abukho ubufakazi obungaphezu kwalobu obungasikhombisa kangcono ukuthi amandla egama aqala eBhayibhelini lapho kwaqala khona ukuvela kwamagama ngoNkulunkulu uqobo.

3.4 IGAMA NEBHAYIBHELI

Abacwaningi abavela ku-inthanethi bayafakaza ukuthi eBhayibhelini yilapho kukhona khona isisekelo samagama abantu kanye nendlela amandla abonakalisa khona ukuthi impilo yomuntu nomuntu inakho ukuthonywa yigama.

Abacwaningi bengosi enalesi sihloko <http://www.becomingone.org/gp/gp1c.htm> bona bathi:

Names of people in the Bible had more meaning to them than personal names have been fooling us. To Israel personal names generally expressed some personal characteristic, some incident connected with birth, some hope, desire, or wish of the parents. The Biblical Hebrews had a tendency to play on names and find analogies or contrasts in them. (see Ruth 1:20; 1 Sam 25:3,25; Rom. 9:6; etc.) as we see in Gen. 49:16.

IBhayibheli linamagama amaningi afakazela ukubaluleka kwegama nokuthi lingaguqulwa uma lingalethi ithonya elihle kulowo ophiwe lona. **U-Sarayi** waguqulwa waba ngu**Sara**, okuchaza ukuthi “Ngimbusisile, uyoza indodana, kuyona okuzovela amakhosi azobusa abantu”. Lokhu kwenzeka ngempela. Amandla nezimangaliso zegama kuyavela lapho u-**Abrahama noSara** bazala khona ingane sebeneminyaka eyevile kwengamashumi ayisishiyagalombili. Ithonya liyavela lapho sibona izizwe ziqhubeka ngesiko lokusoka elaba yisivumelwano noNkulunkulu.

Uma siqhubeka sithola futhi eBhayibheleni elingcwele, uJesu nalapho waqamba kabusha u**Simoni** wathi usezoba ngu**Petru**; okwakuchaza ukuthi u**Petru** uzokuba yidwala okuyokuthi phezu kwalo uJesu akhe ibandla lakhe. UJesu wathi amasango

eHayidese awayikulahlula. Awalehlulanga-ke ngoba nanamuhla kunamabandla aqala ngaleso sikhathi asamile. **USawulu** yena kwathiwa **nguPawulu** ngesikhathi kuvela isigameko sokwamukela uJesu mhlazane eshaywe umbani eqonde eDamaseku ukuyobulala amakholwa. UJesu wathi uyisitsha esikhethiweyo sokuphatha igama lakhe. Waliphatha-ke ngoba washumayela kwaze kwelulwa iTestamente elisha ngezintshumayelo zakhe.

Ngokuguqulwa kwamagama okungenhla okuveza obala ukuthi igama elisha liyamthonya oqanjiwe kumele sivume ukuthi incazelo yegama iletha isimo sayo empilweni yomuntu njengoba sibone izibonelo ezingenhla.

3.5 AMAGAMA KANKULUNKULU

UNkulunkulu unegama elisho ukuthi mkhulu kakhulu (sesike sakusho lokhu). Unamagama amaningi-ke ngoba ulimi nolimi lusebenzisa awalo amagama ukuchaza ukuthi mkhulu kakhulu. Ku-Eksodusi 3:13 uthi “NginguYe enginguYe.” Leli gama liyindida ngoba umuntu oziveza ngokuthi athi unguYe, akekho owaziyo ukuthi ungubani. Ingani umuntu nomuntu unguye lowo muntu. Kepha uNkulunkulu kuyezwakala okwakhe. Ngukuphela kwakhe okungathi uma uthi unguYe, kungabi ngomunye umuntu ezindimbaneni zabantu abakhona emhlabeni ngaphandle kwaKhe. Lokhu kusho ukuthi wehlukile.

Nakuba emaningi amagama kaNkulunkulu, kodwa wonke aveza ukulandeleka kwencazelo egameni ngalinye. Uma uMdali womhlaba wonke nakho konke okukuwo

enamagama anencazelo eyenza impilo yakhe ilandele lawo magama, singaphika kanjani ukuthi wonke umuntu emhlabeni onegama elinencazelo ethile umelwe ukulandela leyo ncazelo ezenzweni zakhe?

Ngaphambi kokuthi sibheke ambalwa emagameni kaNkulunkulu ukugcwalisa umphumela wokuthungatha kwethu, make sibheke okushiwo yilesi sizinda se-inthanethi ngobuningi bamagama kaNkulunkulu. Engosini yewebhusayithi:

<http://www.freegrace.net/dfbooks/dfnamesGodbk/names1.htm>

kunomhluzi osivezelayo ukuthi uNkulunkulu unamagama amaningi. Lo mhluzi uthi:

The same thing is true concerning the names of the Lord our God. However, no single word in human language is sufficient to serve as a name for him. Therefore, there are several words or names by which he has made himself known. The names applied to God in Scripture describe his glorious character, reveal his great attributes, and display his redemptive purpose.

Kulolu cwaningo, sizobheka amagama uNkulunkulu aziveza ngawo eMbhalweni oNgcwele kanye nencazelo yawo. Sizocwaninga futhi ukuthi ngabe amandla, ithonya nezimangaliso kuvela kanjani kulawa magama.

UNkulunkulu uma emkhulu kusho ukuthi unamandla futhi. Amandla akhe angelinganiswe ngoba akaphili kulo mhlaba. Amandla akhe anobuNkulunkulu. Avela ngokusobala lapho sifunda uMathewu 27:46. Sibona uNkulunkulu emenyezwa

nguJesu ethi ungu-**Eli**, lapho ethi khona: “Eloi, Eloi, lama sabaktani” okuchaza ukuthi nguNkulunkulu onamandla. Kuyacaca ukuthi uJesu ubekhuluma noMninimandla ngoba amandla okwenza okuceliwe ayedingeka kakhulu ngaleso sikhathi. Leli gama elithi **u-Eli** lichaza ukuthi “onamandla, noma uSomandla”.

Encwadini kaGenesise 14:18-22, uNkulunkulu waziwa ngegama elithi **oPhezukonke** noma **uBayede** ngoba kulawa magama kukhona amandla. Encwadini kaLuka 1:32 uJesu ubizwa ngokuthi uyindodana yoPhezulu. Lapha ngezansi sizolandela amagama kaNkulunkulu sibone ukuthi mandla mani, lithonya lini, nokuthi yini okungelula ukuyiqonda elethwa amandla egama ezimeni ezithile.

3.5.1 Ungikhona

Leli ngelinye igama elisetshenziswayo lapho kubizwa uNkulunkulu. Livela lapho uNkulunkulu ethi unguYe onguYe. Aphinde futhi asebenzise igama elithi **uNgikhona**. Sikhulumile ngalo ngenhla. Uma sibheka isizwe samaHebheru sithola ukuthi sasikholelwa ukuthi igama lomuntu lalikulawula ukuziphatha noma ubuntu balowo muntu. Namagama kaNkulunkulu abekuveza ukwesabeka kwaKhe abantu abebekuthatha emagameni akhe. Yingakho encwadini yeZaga 9:10 kuthi, “Ukuqala kokuhlakanipha kungukumesaba uJehova, nokumazi oNgcwele ngokuqonda.”

Uma umuntu engalazi igama lakho akulula ukuthi akwesabe. Kanjalo nomuntu owesabekayo abantu bonke bafuna ukwazi igama lakhe. Igama likaJehova livela libe namandla lapho selikungenile. Ngolunye lwezinsuku, onke amadolo azoguqa

ababaze igama lakhe. Igama lakhe lingaphezu kwawo wonke amagama. Egameni laKhe, izishosha ziyahamba, izimpumputhe ziyabona, abafile bayavuka, ababuthakathaka bathola amandla, kanye nokuphila.

Okucacayo nesikutholile kule ngxenye yeBhayibheli ekhuluma ngoMose lapho kuthiwa khona uNkulunkulu u**Ngikhona** ukukwazi kwaKhe ukuba khona ukuze kunqotshwe uFaro inkosi eyayinenkani yeselesele. Kuvele kule ngxenye ukuthonya egameni laKhe ngoba uma ekhona kumele kuthobe konke okwenziwa ngokuyala kwaKhe. Sibone futhi kugqama izimangaliso egameni laKhe, lapho eziveza ngokuba isihlahla sishe kodwa singapheli ngenxa yokuba khona kwaKhe esihlahleni lesi. Kuze kube yimanje amagama kaNkulunkulu ayayilandela incazelo yawo.

3.5.2 ULizwi

Leli igama elinye uNkulunkulu abe ebizwa ngalo, libuye futhi lichaze igama likaJesu oweza emhlabeni waba ngumuntu. Yigama leli elinenselele ngoba lingelabantu ababili eBhayibhelini. UNkulunkulu noJesu babili kodwa ngokwasezulwini bamunye. Ngakho leli gama silicwaninga njengelikaNkulunkulu njengoba le ngxenye ibhekene noNkulunkulu uYise kaJesu. ENcwadini kaJohane 1:1-3 kunamazwi athi:

Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. Yena lowo wayekhona ekuqaleni kuNkulunkulu. Konke kwavela ngaye; ngaphandle kwakhe akuvelanga- lutho kukho konke okuvelileyo.

Kuyacaca ukuthi uLizwi lona nguYe uNkulunkulu athi kuyena masidale umuntu ngomfanekiso wethu. Phela uNkulunkulu ubesebenzisa ubuningi ukuchaza ukuthi ubengeyedwa ngaleso sikhathi.

Kuyamangaza ukuthola ukuthi noJesu ubizwa ngalo lelo gama njengoba sibonile ngenhla. IBhayibheli liba yiZwi elilotshiwe bese kuthi uJesu abe yiZwi eliphilayo. Ayikho into edaliwe lapho uJesu engasebenzisanga ukuthi makube khona konke ukudalwe ngeZwi, lelo Zwi linguliZwi. Ngakho-ke lelo Zwi likhombisa amandla. Akuwona kuphela amandla, kodwa nesimangaliso sikhona. Awubheke lapho esihlahleni esivuthayo kube khona iZwi elizwakalayo lithi: “Mose khumula izimbadada zakho, le ndawo ome kuyo ingcwele.”

UliZwi lona nguJesu, waqanjwa uNkulunkulu uqobo. Amandla ayekhona kuJesu ukuthi aphilise abantu. Leli gama walithola ngoba wayethunywe nguYe uNkulunkulu ukuzomumela.

Leli gama linethonya ngoba lapho lishunyayelwa liyasindisa, ukusindiswa lapha kubonakala ngokuthi umuntu aguqule impilo yakhe, alandele imiyalelo kaNkulunkulu.

3.5.3 UMdali

Leli yigama okuye kuthi uma umuntu elisebenzisa athi: “Mdali wezulu nomhlaba”. Lizwakala kahle ukuthi yigama lapho ulisebenzisa enkulumeni ethile enebinzana lamazwi. Akakhathalanga futhi akaphelelwanga amandla. NjengoMdali, igama lakhe

limupha amandla okudala, isimangaliso sokungakhathali kulokho kudala, kanye nethonya elidlulele nakubantu njengoba ulimi lwabantu lunawo umlingwana wokudala. Yikho namagama aqanjwa ngabantu enethonya elifanayo nelivela emandleni kaNkulunkulu.

3.5.4 U-Elohimu

Igama elithi, "u-Elohimu" lichaza ukuthi ufanele ukukhonzwa. Imvelo yaleli gama ikhomba ukuthi lihlala lisebuningini. Incazelo yaleli gama isho ukuthi uyena kuphela ofanele ukudunyiswa, aphakanyiswe, futhi ofanele ukuthenjwa.

<http://www.freegrace.net/dfbooks/dfnamesGodbk/names1.htm>

Even as Romanians cried out in 1990, "Existe Dumnezeu! Existe Dumnezeu," our hearts must be raised in worship to proclaim, "There is one Creator and Ruler of the universe! There is one Creator of the universe!" And His name is Elohim.

Ocashunwe ngenhla, ukuthi lo **Elohim** uyena owadala, futhi nguYena owasungula konke akudalile ngokusebenzisa ubuThathu baKhe; kusho ukuthi umelwe ukukhonzwa. Amandla avela lapho edala lokho akufunayo ngendlela yaKhe kumnika igunya lokukhulekelwa. Igunya lokukhonzwa walidlulisela kumuntu lapho ethi umuntu akabuse phezu kwezilwane.

3.5.5 UJehova

Encwadini kaGenesisise, yilapho uNkulunkulu ebizwa khona ngegama elithi **uJehova**.

Igama elithi **uJehova** siqala ukulizwa kuGenesisise 2:7 ethi:

UJehova uNkulunkulu wambumba umuntu ngomhlabathi,
waphefumulela emakhaleni akhe umoya wokuphila;
umuntu waba-kanjalo umphefumulo ophilayo.

Igama elithi 'Inkosi' ngesiHebheru yileli elithi '**uJehova**'. Yilapho kuvela khona ukusetshenziswa kwegama uJehova. IBhayibheli liyachaza ukuthi uNkulunkulu odalile kuthiwa **u-Elohimu** kanti elithi inkosi lona lisho **uJehova** (uNkulunkulu oNgcwele). Sicaphuna iBhayibheli elingcwele lesiNgisi

<http://www.freegrace.net/dfbooks/dfnamesGodbk/names1.htm>

Adam and Eve met "Jehovah-Elohim" (Lord-God) in the garden. The God who created them also placed them under His moral authority. When we come into the presence of God, we, too, will meet "Jehovah-Elohim." Many people today want to know God as the powerful God but have no desire to know Him as the holy God. However, it's impossible to meet Him in power and not come under His moral authority. For Elohim is Jehovah.

Kusukela egameni elithi Jehova nencazelo yalo esho iNkosi, konke okudaliwe kumele kwenganyelwe nguYe. Insimu yase-Edeni yenganyelwa nguYe. Imithetho ishaywa nguYe njengoJehova oyiNkosi. Uma umuntu engamthobeli ufana nongahloniphi iNkosi. Kuyacaca ukuthi uma ungumbumbi wento uba namandla phezu kwayo, uyinika imithetho ufune ukuba ikuthobele.

Konke okushiwo ngenhla kuveza amandla atholakala egameni elithi Jehova njengegama elinobukhosi obukhulu.

3.5.5.1 UJehova-Sebawoti

Uma sicaphuna emBhalweni oNgcwele, kuvela amandla amakhulu egameni elithi Jehova Sebawoti. Leli gama livela ku 1 uSamuweli 1:3 lapho kuthi khona:

Lowo muntu wenyuka emzini wakhe iminyaka ngeminyaka
ukukhonza nokuhlabela uJehova-Sebawoti eShilo.
Kwakukhona lapho amadodana amabili ka-Eli, oHofini
noFinehasi, bengabapristi bakaJehova.

Igama lika-Jehova Sebawoti likhombisa amandla uNkulunkulu anawo. Uma kuthiwa unguMninimandla kuchaza ukuthi amandla aqala kuyena. UNkulunkulu unguMbusi phezu kwababusi bonke. Ucwangingo luthole ukuthi leli gama lichaza ukuthi akekho ongafaniswa naye. Kuyacaca lapha ukuthi amagama kaNkulunkulu anokuveza amandla aKhe noma ehlukahlukene.

3.5.5.2 UJehova-Jayira

Leli gama elingenhla yigama uNkulunkulu aziveza ngalo ku-Abrahamu. Lingachazwa ngezindlela ezintathu leli gama. Okokuqala singathi leli gama uJehova-Jayira lichaza ukuthi uNkulunkulu “uzobona,” libuye lichaze lithi uNkulunkulu “uzokunakekela,” kanye nokuthi uNkulunkulu “uzokuhlangabeza”.

UNkulunkulu uyakwazi esikudingayo. Wanikela ku-Abrahamu ngemvu okufanele ihlatshwe esikhundleni sika-Isaka, njengoba kwenzeka futhi ngokuthi anikele ngeNdodana enguJesu ukuzosifela. Umbhalo uyakufakazela esikushilo ngaphezulu kanje:

UNkulunkulu wami uzakugcwalisa ukuswela konke kwenu
njengokwengcebo yakhe ekukhazimuleni kuKristu Jesu.
(KwabaseFilipi 4:19)

Uzibonakalisile ngokuba uNkulunkulu ogcwalisela ukuswela kwabantu. Kubuye kuvele ukuthi unguNkulunkulu wezimanga. UnguNkulunkulu ogcina izethembiso kanti futhi ngohlinzekela abantu bonke (Genesise. 22:14):

U-Abrahama waqamba igama laleyo ndawo ngokuthi
uJehova uyabonelela, njengalokhu kuthi nanamuhla:
Entabeni kaJehova kuyabonelelwa.

Leli gama liyabonisa ukuthi uNkulunkulu unawo amandla okubonelela abantu bakhe njengoba enzile. UnguNkulunkulu ogcina lokho akwethembisile. Futhi unamandla okukhipha umuntu nomuntu engxakini. Noma ngubani uzithole esethonyeka yilawa magama aKhe afuze uyise wezizwe eziningi, u-Abrahama.

3.5.5.3 UJehova-Nisi

Ku-Eksodusi 17:15 livela ngale ndlela igama likaJehova: “UMose walakha i-altare, waliqamba igama lokuthi unguJehova-Nisi”.

Ngenkathi isizwe sakwa-Israyeli silwa nesizwe sama-Amaleki, uMose waphakamisa izandla wathandaza ephethe induku kaNkulunkulu esandleni. Okwenzeka lapho

kwabonisa amandla nesimangaliso sokuthi kuthi uma izandla ziphakeme anqobe u-Israyeli, kuthi lapho izandla zakhe zehla, anqobe u-Amaleki. Le nduku yayiwuphawu olubonisa amandla kaNkulunkulu. U-Aroni noHure bebona ukwehluleka kukaMose ukugcina izandla ziphakeme, bakhuphukela entabeni bafike basekela izandla zikaMose ukuze ziphakame lize lishone ilanga. uJesu wayemelwe ngu-Aroni kuthi uMoya Ongcwele umelwe nguHare. Amandla okunqoba ngokuphakamisa izandla ayethintene ne-altare elalinikwe leli gama likaJehova-Nisi.

UJehova-Nisi igama elichaza ukuthi uNkulunkulu uwuBhaqa, ukhanyisa kumnyama. Lapha siyawabona futhi amandla asebenza ngegama likaJehova elinikwe I-altare. Kuyagcwaliseka ukuthi uJehova wabophula esandleni sama-Amaleki ngokusebenza kwegama alinike i-altare likaNkulunkulu. Ukophulwa kwabo enkingeni yezinye izizwe kusho ukuphuma ebunzimeni kuhle komuntu obedukuza ebumnyameni kodwa manje usethole ukukhanya.

3.5.5.4 UJehova-Shalomi

Igama Shalomi lichaza ukuthi lo Jehova esimkhonzayo unguJehova onoxolo. Wonke umuntu uyathanda ukufana nomuntu onoxolo. Lapho kukhona khona uxolo akukho ukwesaba ngoba leli gama liletha ukwethembela kuJehova-Shalomi. Sibona leli gama lapho uGidiyoni efuna ukuthula ngoba izingane zakwa-Israyeli sezikhonza isithixo uBhali. UPawulu naye uyakufazela lokhu kuthula ngombhalo otholakala kwabase-Efesu 2:14.

Le ngxenye yeBhayibheli elandelayo ecashunwe emBhalweni oNgcwele (Abahluleli 6:23-24) iyona echaza ngaleli gama elithi Jehova-Shalomi:

UJehova wathi kuye: Ukuthula makube-kuwe; ungesabi, awuyikufa. UGideon wamakhela uJehova i-altare khona, waliqamba igama lokuthi iJehova-Shalomi; kuze kube-namuhla lisekhona e-Ofira lama-Abiyezeri.

Lapha sikhuluma ngoxolo. Umuntu onokwesaba akabi noxolo. EmaHubeni 23 uthi uDavida: “Noma ngihamba esigodini sethunzi lokufa angiyukwesaba okubi, ngokuba wena ukimi.” Leli gama liveza amandla kaNkulunkulu athonya abamesabayo ukuthi bangakwesabi okunye kodwa besabe Yena yedwa.

3.5.6 U-Eli-Shadayi

Lapha kuleli gama kuyacaca ukuthi uNkulunkulu uziveza njengoSomandla.

iNkosi yathi ku-Abrama eseneminyaka engama-99, encwadini kaGenesise 17:1:

U-Abrama eneminyaka engamashumi ayisishiyagalolunye nesishiyagalolunye kepha uJehova wabonakala ku-Abrama, wathi kuye: NginguNkulunkulu uSomandla; hamba phambi kwami ungenacala.

Nakuba lapha lingaveli igama elithi Eli-Shadayi kodwa ekucaphuneni okungenhla kuvela okuzokwesekelwa ngokutholakele ku-inthanethi ngezansi.

Uma abantu sebefike ekugcineni kwamandla abanawo lapho sebengasakwazi ukwenza lokhu uNkulunkulu ayebathume khona, bazinikela kuNkulunkulu – uNkulunkulu uyabathanda futhi uyabanakekela, kuyilapho kuvela khona ukuthi uNkulunkulu ungu-Eli Shadayi. Egameni elithi uNkulunkulu ungu-Eli Shadayi, kuvela

ukuthi uNkulunkulu unamandla okwandisela izidalwa zakhe impilo. Kuyafakazeleka khona ku-inthanethi engosini ka<http://www.freegrace.net/dfbooks/dfnamesGodbk/names1.htm> lapho kuthi khona:

“Shaddai” means “God all-sufficient.” It expresses more than the power of God alone. It expresses the power and sufficiency of God to bestow his grace and fulfil his promises. El-Shaddai is God able to save, able to do his will, able to shed his blessings upon his people.

Kubonakala lokhu ngokuthi uNkulunkulu abonise u-Abrahamu ukuthi unguNkulunkulu ogcina izethembiso kulabo abamethembayo.

3.5.7 U-Eli-Eliyomi

Kuleli gama kuyavela ukuthi lo Nkulunkulu ongu-Eli Eliyomi uma simbheka eBhayibhelini, uvela enguNkulunkulu oPhezukonke. Kokunye singathi unguNkulunkulu oPhakeme. UnguNkulunkulu oyohlala kuze kube phakade.

U-Abramu wathi enkosini yase Sodoma, ngokuveza kukaGenesis 14:22:

Kepha u-Abrama wathi enkosini yaseSodoma:
Ngiyaphakamisela isandla sami kuJehova, uNkulunkulu
oPhezukonke, umdali wezulu nomhlaba.

Ukuthi uNkulunkulu unguPhezukonke kusho ukuthi unamandla okwengamela abantu abaningi nomhlaba wonke emunye. Ukwazi ukuba sezindaweni eziningi emunye. Ukwazi ukwengamela izinto eziningi emunye. Kuyafakazeleka ku-inthanethi lapho kuvela ngale ndlela (<http://www.freegrace.net/dfbooks/dfnamesGodbk/names1.htm>):

“Eliom” means “ the most high God.” It is expressive of God’s supremacy and majesty. Christ himself in one of his many preincarnate manifestations, is called “ the Son of the Highest ” (Luke 1:32). Eliom is the high and lofty One who inhabits eternity.

Akekho onjengaYe, futhi akekho ongamelana naYe. Ngisho nababusayo abangondlovukayiphikiswa angeke balivimbele igama laKhe. Ngisho noHulumeni onamandla engazamani ukumphikisa, awaKhe amandla amela labo abangaphansi kwaKhe. Kodwa lona esikhuluma ngaYe oPhezukonke wengamele imibuso uqobo lwayo, yingakho kuthiwa ungoPhezukonke.

3.5.8 U-Adonayi

Encwadini kaGenesise 15:2, u-Abrahamu ubiza uNkulunkulu ngegama lika-Adonai. Leli gama lisho ukusingatha. Kuyafakazeleka lokhu engosini ye-inthanethi eku-

<http://www.freegrace.net/dfbooks/dfnamesGodbk/names1.htm>:

“Adonai” means “the Cause,” or “the Support.” Truly, Adonai is a suitable name for our God. He is the original cause of all things (Rom. 11:36). And our God supports and maintains all things (Heb. 1:3). And he upholds his saints with the right hand of his righteousness. (Isa. 41:10).

UNkulunkulu-ke kuleli gama wengamele konke, usingethe konke (ikakhulu impilo yomuntu, ukuhamba komuntu, ukuphila kwakhe, ukusebenza komhlaba kanye nomkhathi wonke). Incazelo yaleli gama engukusingatha yiyo eyenza ukuthi asingathe konke.

3.5.9 UNkulunkulu unguMoya oNgcwele

UMoya oNgcwele uyingxaki kwabaningi. Abanye babacwaningi nabo bayaxakeka ngokuthi ngabe lo Moya ngumuntu noma yinto nje. Ake sibheke lo mcwaningi, UHocking (1985:13) ukuthi usivezele kanjani lo Moya oNgcwele lapho ethula lawa mazwi:

Many religious speak of the Holy Spirit as though He were an "it." They speak of Him as though He were merely a force or an influence from God. But the Bible teaches two important facts about the Holy Spirit: the Holy Spirit is God; and that the Holy Spirit is a real Person.

UMoya oNgcwele kaNkulunkulu akayona ingxenye kaNkulunkulu, kodwa unguNkulunkulu uQobo. Ngakho-ke, ungumuntu onezimpawu zonke zobuNtu. Amahubo 51:11 aveza ukuthi: "Ungangilahli ebusweni bakho, ungangimuki uMoya wakho oNgcwele." UJesu uyala abafundi bakhe ukuthi mabenze zonke izizwe abafundi bese bebabhabhadisa bonke ngokuphimisa amagama amathathu: "UYise, iNdodana kanye noMoya oNgcwele." Lawa magama amathathu achazeka ngale ndlela: uNkulunkulu (oyimvelo), uNkulunkulu (isimo semvelo) kanye noNkulunkulu (ongowesimilo).

UNkulunkulu kukhulunywa ngaYe kakhulu kuTestamente Elidala ezincwadini zokuqala ezine, sihlangu noNkulunkulu-indodana, encwadini lizenzo zabapostoli sihlangu noNkulunkulu unguMoya oNgcwele. Njalo uma umoya oNgcwele uthelwa kubantu, babanamandla okuphilisa. UPawulu benoSilasi, uma sifunda incwadi yeZenzo 16:18, bakwazi ukukhipha amadimoni ngegama likaJesu. UJesu

unguNkulunkulu noMoya oNgcwele ngasikhathi sinye. Akusona yini isimangaliso lesi. Nalapho bekhuleka bemdumisa besejele uNkulunkulu (iZenzo 16:26), kwavela ukuzamazama komhlaba okukhulu, kwavuleka yonke iminyango yasejele. Nalapho sihlangu namandla nezimangaliso ezinkulu emkhulekweni nasegameni likaJesu, onguNkulunkulu noMoya oNgcwele njengoba sesibonile.

Umuntu ogcwele uMoya oNgcwele ukwazi ukwenza okungenzeki kubantu, ngoba usuke esethonywe wagcotshwa yiwo lo Moya oNgcwele. Yiwo futhi lo Moya oNgcwele owangena esiswini sikaMariya unina kaJesu waphenduka inyama uMariya wazala uJesu. Akusona yini isimanga lesi? Lowo Moya oNgcwele wayephilisa abagulayo, uvuse abantu ekufeni, futhi bonke bafuna ukufana nawo.

NingabakaNkulunkulu nina-bantwanyana, nibahlulile,
ngokuba lowo okini mkhulu kunaye osezweni.

(1 kaJohane 4:4)

USathane kanye namadimoni akhe angeke amelane nabantu uma uMoya oNgcwele ukubo. Nakubafundi bakhe uJesu washo la mazwi athi akabashiya bodwa, kodwa ubashiya noMoya oNgcwele. Ekukholweni umuntu ubiza igama kuvele amandla amangalisayo. Yiwo la mandla esizama ukuwalandela ukuthi asakha kanjani isigqi sokuthi kubonakale imiphumela yawo ngoba kusetshenziswe igama ngendlela ethile. Sithola isiqiniseko kula magama kaNkulunkulu ahlukahlukene ukuthi igama linamandla ngoba vele uMdali wezinto zonke alenza laba njalo. Lobu bufakazi buvela emagameni akhe uqobo. Besingeke sikholwe kalula ukuba ubenegama elilodwa ami ngalo elinethonya namanye amandla ezintweni ezithile. Besiyothi kuzenzekele.

Kodwa ngokubona ukuthi wonke amagama kaNkulunkulu aqukethe amandla awenza alandeleke ngokwenzazelo yawo, wonke amagama abantu abaqambana wona alandela lolo hlelo. Vele uNkulunkulu wakhuluma kwadaleka umhlaba, ngakho nabantu ubaphile ukuthi uma bekhulumile lokho kuyokwenzeka. Uma bephimise igama balinika othile, lokho elikuchazayo kuyalandeleka.

3.6 UJesu Kristu

Kulolu cwaningo kuvela ukuthi leli gama elithi uJesu yigama elingaphezu kwawo wonke amagama emhlabeni uma sinokukholwa ngokushiwo yiBhayibheli. Ivesi elifakazela lokhu litholakala encwadini yeZenzo 4:12. Kuthi lapha alikho igama elibekiwe emthethweni okumelwe abantu basindiswe ngalo ngaphandle kwegama likaJesu. Ukuphendula umbuzo othi ungubani uJesu sizobhekisa embhalweni otholakala ku-<http://www.siscom.net/direct/christ/inhisname.htm> esihlokweni esithi: *All about The power of Jesus Name-Bible Basics Series*. Lapho kunamazwi athi khona:

The name of Jesus has the powerful influence to God the Father. Those who trust in the name of Jesus enjoy life's blessings that are unavailable any way.

Embhalweni oNgcwele kuyafakazeleka okungenhla ngokucaphuna kule ngosi <http://land.ilink-2.net/shynves/ThenameofPower.html>:

There is power in the very Name, something all pagan religious know. To know someone's name means to have power over them, however external: they will, after all, turn round for you if you name them aloud, stop in their tracks, look up. Jesus has freely given us his name, which means

'Saviour'. It has extraordinary power: do we use it? Sister Wendy Beckett, the Mystery of Love, Harper (1996) p.56.

Ukwengeza kulokhu okungenhla ngegama likaJesu singaphinde siye eNcwadini eNgcwele sicaphune kwabaseFilipi.2:9-11:

Therefore, God also highly exalted him and gave him the name that He is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Uma umuntu ekholwa kuJesu Kristu uba nezimpawu ezithile ezikhombisa ukungesabi lutho kanye nokuba ngonqobileyo noma impi ingakaqali. Lokhu kufakazelwa ngabakholwayo kanye neBhayibheli. UNkulunkulu wanika abamkholwayo igama likaJesu laba ngaphezu kwamanye amagama okusho ukuthi linamandla okubathonya balilalele baphinde balisebenzise lapho kudingeka banqotshelwe khona. U-Uka (2000:28) uthi, *"This was why Jesus declared; All power is given unto me in heaven and on earth."* Akungabazeki ukuthi igama elikuleli zinga liyabathonya bonke abakholwa kulo.

Liyabathonya futhi uNkulunkulu abeke ukuthi bayakuthotshiswa ngamandla alo. Zonke-ke izinto zikaNkulunkulu zenzeka kube wumlingwana kumuntu ojwayelekile.

Uma sicaphuna u-Eni, (2005:13) lapho ekhuluma khona ngomhlangano ababenawo ngenkathi engumlandeli kaSathane, lapho elinye ilungu lakhipha lawa mazwi:

"We have heard that God has sent someone to rescue mankind back to God." Satan then asked, "who was that?" one member answered, "Jesus," and to our greatest

surprise, Satan fell from his seat. He shouted at the man and warned him never to mention that name...

Kuyacaca ukuthi ngisho uSathane imbala uyawesaba amandla aqhamuka egameni elithi, Jesu. Ucwangingo luyabonisa ukuthi ukuze awe uSathane kungamandla egama. Futhi-ke abonakalisa ubukhulu kakhulu amandla akuleli gama uma nalona owayo ayengaphili kulo mhlaba, kodwa ephila emhlabeni wokomoya lapho kubusa khona uSathane.

Nakuba sike sakuthinta kancane lokhu ngenhla, kodwa sithe nje thasi ngoba besikhuluma ngoNkulunkulu. Uma sicwaninga ngamademoni ngaphansi kwegama likaJesu sithola ukuthi amademoni azi kangcono ngamandla asegameni likaJesu. Akwazi nokumuzwa uJesu ukuthi ukhona endaweni ethile. Awafuni ukuhlangana naYe ngoba esaba amandla asegameni laKhe. Lokhu kucaciswa yincwadi kaMarku 5:1-20 ebeka kanje::

Wathi ukuba uLegiyona ambone uJesu esekude,
wagijima, wakhuleka kuye; Wayesememeza ngezwi
elikhulu, ethi: Nginamsebenzi muni nawe-Jesu, Ndodana
kaNkulunkulu oPhezukonke. Ngikufungisa uNkulunkulu,
ungangihluphi.

UJesu waliyala idemoni ukuba liphume, ngokwazi kwedemoni ukuthi uJesu unamandla, lamncenga ukuthi alithumele ezingulubeni. Kwenzeka isimangaliso, amadimoni aphuma angena emhlanjini wezingulube ezaziklabile. Lezo zingulube zagulukudela eweni, zaphonseka zonke olwandle zaminza.

Ngabe kusho ukuthini lokhu ngegama elithi Jesu? Uma sicaphuna okubhalwe ngabacwaningi okusicilelwe ku-inthanethi sithola lokhu okulandelayo:

Here we see demons reckon Jesus. When they see him, they fear because they know of their coming eternal torment in hell which Jesus will put them through. Thus, in Mathew they declare: ' have you come here to torture us before the appointed time?...when Jesus speaks, demons listen and hail him as the Son of God. (<http://www.besr.com/survey/jcm33.html>)

Singayiphetha le ngxenye ngokuthi sicaphune futhi ku-inthanethi engosini etholakala kuhttp://www.jesuswalk.com/lessons/4_31-37

The demon is spiritually sensitive, it senses the holy, powerful presence of Jesus which arouses in it intense fear...demons therefore, challenge Jesus openly through the voice of the man they have oppressed.

Igama likaJesu lisivezela lapho kwaqhamuka khona amandla aqukethwe yigama nokuthi ithonya lakheka kanjani kwabalawulwa yilelo gama.

3.7 AMANYE AMAGAMA ASEBHAYIBHELINI

Kuyenzeka ukuthi amagama amanye atholakala eBhayibhelini asetshenziswe kube sengathi ngamagama esiZulu. Kuyatholakala ukuthi abafundi bakaJesu bebengamaHebheru. Sinawo amagama anjengalawa: **uZakewu, uTomase, uJuda**, namanye amaningi esizowacubungula sibheke ithonya lawo.

Igama elithi **uZakewu** selithatheka sengathi lisho umuntu omfushane kanti akunjalo. Nakuba incazelo yalo yeqiniso ingatholakalanga, kodwa selitholakala linikwa abantu

abafushane, imvama abakholwayo. Lapha kunethonya legama lomunye umuntu owayenezimpawu zakhe. Lezo zimpawu sezisebenza namuhla sengathi yilo elalenze uZakewu waba mfushane kanti cha. Elika**Tomase** nalo linethonya elifanayo. Ngokuthi **uTomase** akakholwanga nje kalula kuthi uJesu nguye ngempela lo owayevuke kwabafuleyo, wakhetha ukufaka umunwe emanxebeni. Wonke-ke manje umuntu ongasheshi akholwe unikwa leli gama. Elika**Juda** linikwa umuntu othanda imali njengoba noJuda Iskariyothi athengisa uJesu ngoba efuna imali nje. Abaqambi balawa magama bathonywa yizenzo zabaniniwo abavela eBhayibhelini bewuhlobo oluthile. Lapha akusathonyeki umninilo igama kodwa kuthonyeka abalaziyo bese belipha umuntu osevele enalezo zimpawu.

Kokunye bekusetshenziswa amagama abaphrofethi namakhosi ayekhona emandulo ngokweBhayibheli. Lawo bekuba amagama afana nalawa: **uSolomoni**, **uSamsoni**, **uGoliyathi**. Umcwaningi uthole ukuthi uma umzali eqambe ingane yakhe ngokuthi **nguSolomoni** kuba yingoba ebona ingane yakhe ihlakaniphile. Ngakho-ke kuba naleso sifiso sokuthi ingane ihlakaniphe. Ithonya eliba senganeni ukuthi ihlakaniphe njengaye **uSolomoni**. Leli gama lika**Samsoni** liye liqanjwe ingane ngoba abazali bethonywe ubunjalo bukaSamsoni waseBhayibhelini owayeyisidlakela esinguphumasilwe. Bayaye babe nethemba lokuthi nalo mntwana uzoba njengoSamsoni. Nelika**Goliyathi** liveza ukuthi abalisebenzisayo bathonywe ubudlakela nokwedelela kukaGoliyathi waseBhayibhelini.

Namagama abantwana besifazane nawo ebesetshenziswa. **URuthe** kwakungowesifazane owayezithobile eBhayibhelini. Abanikwe leli gama bavama ukuzithoba. Ngisho-ke nabantu abathambile ngokwemvelo bavama ukuthonywa yileli gama.

Amanye amagama aphuma eBhayibhelini yilawo ayengawabafundi bakaJesu. Umcwaningi uthole ukuthi igama lika**Simoni uPetru** libe nethonya kuwo wonke umhlaba ngoba kulona kwakhiwe ibandla likaKristu. Kunamabandla okuthiwa **yiSt. Peter's**. Namanye kuthiwe u**yiSt. Mary's**, namanye amabandla aziwa ngokuthi **uSt. Joseph's**, lawa mabandla awamaKhatholika. Ithonya kuleli gama livela emazwini ashiwo nguJesu kuMathewu 16:18, lapho athi khona:

“Phezu kwaleli dwala ngiyakulakha iBandla lami.” Kuze kwavela ukuthi ngamagama okubhaphathizwa ngoba iningi lawo belisetshenziswa uma ingane isithole umbhaphathizo. Obekufike kube kubi ukuthi amakholwa ebecabanga ukuthi lawa magama mahle.

3.8 ISIPHETHO

Nanoma kuthiwa abashumayeli beZwi leNkosi badlwengula usikompilo lwabantu abamnyama, kodwa amagama ababewaqamba abebhekiswe esenzweni sokwamukela impilo yobuKristu. Kwakungamagama anamandla namisa isibindi kulowo oqanjiwe. Kuyacaca ukuthi ukuqanjwa kwamagama kwaqala eBhayibhelini. Ngakho-ke amandla asegameni anomsuka wokuqanjwa kuka-Adamu

nguNkulunkulu. Naye uma eseqamba indalo lawo mandla adlulela kukho konke ukuqanjwa kwamagama. Ithonya ekuqanjweni kwamagama nalo laqala eBhayibhelini lapho igama lakwazi ukuhlala engqondweni oqanjiwe waba yilo. Kufanele kuqashelwe ukuthi ukuqanjwa kwamagama kwakuyinto esekwe uMvelingqangi. Kulesi sahluko, kuvezwe amagama kaMvelingqangi nokuthi igama ngalinye linamandla nomlingo nethonya angakanani. Kuvelile futhi nokuthi amaSulumane ayeqamba abalandeli bevangeli labo amagama amahle. Injongo yiyo nje eyokuthi igama malibe namandla nesimangaliso esivelayo kulowo oqanjiwe.

UNana Akuoko Sarpong, oqhamuka eGhana, ubefunda iphepha eNyunivesithi yaseNamibia lapho eqhathanisa impilo yezwe lakubo neyaseNingizimu Afrika, uchaza uthi yena uma kungasulwa konke okwafakwa abelungu emiqondweni yabantu abamnyama, bezama ngawo wonke amacebo abanawo ukuthunaza inqubo yesiNtu, i-Afrika ingabuyela ezinsukwini ezinhle zakudala. Akukho lapho esho khona ukuthi inkolo yamaKristu ayifuneki, kodwa ufuna ukuthi kubuyelwe emagameni ayejivazwa abashumayeli bezwi ngoba benezinhloso zabo ezingasile. Ivangeli lona liyinto enhle. Kuba yinto ebuhlungu neyiva lapho usuqanjwe lelo gama. Yingakho siye sithi igama linamandla okuguqula izinto empilweni yakho. Nalapho akuveli ukuthi kukhona ububi enkolweni yobuKristu. Kungeke kugxekwe izinkolo ngokulahleka kwesiNtu sokuqamba amagama anamandla, umlingo kanye nethonya.

Sinawo namagama abashumayeli bevangeli abebewasebenzisa ukuqamba izingane zabo. Bekuba ngamagama avela eBhayibhelini. Okujabulisayo ukuthi amanye awo

analo ithonya ezinganeni. Izingane kodwa kudingekile zingalahlekelwa ubuzwe bazo. Kutholakele ukuthi namanje bakhona abasakholelwa emagameni esilungu ngoba bebona kungumsebenzi ukugqamisa amagama esiNtu.

ISAPHLUKO SESINE

4.0 UMLANDO WOKUQANJWA KWAMAGAMA EZINTO NABANTU

4.1 ISINGENISO

Kulesi sahluko kuzoxoxwa ngomlando wokuqanjwa kwamagama ezinto nabantu. Kuyobhekwa nenzululwazi ethinta ukuqanjwa kwamagama. Yilapho kuyovezwa khona amagama okuhlonipha nawokuzila okucishe kufane ekusetshenzisweni kwawo. Kutholakale ukuthi umlando wokuqanjwa kwagama ukuthi liqanjwa libe nobudlelwano nomphakathi noma umndeni ingane evela kuwo. Lokhu kubalulekile ekulandelekeni kwencazelo yegama ngumninilo ngoba izinto ezisondelene nomphakathi zilandeleka bese ziwenza ngcono umphakathi lowo ngandlelathile. Yikho igama elithi u**Siphamandla** libalulekile ekuthini umninilo abe namandla azosiza umphakathi ekuthuthukeni. Lawa mandla akuwona amandla okudicilela phansi. Asikho isizwe esiphila ngezinhloso ezimbi.

Okunye okuphawulekile kulolu cwaningo ukuthi igama ukuze liqanjwe yingoba ezinye zezinto eziphilayo kufanele zaziwe noma ziphawulwe ngokunikwa igama. Kutholakale futhi ukuthi igama linesidingo ukwenza lokho osequqanjwe kukwazi ukwahlukaniseka kokunye okuwuhlobo lwakho. Uma kungumuntu, igama malibonise ukuthi ngabe ngumfana noma intombazane na?

Kuba namagama achaza kahle ubulili njengokuthi u**Thulani** lapho kungumfana, nokuthi u**Thulisile** lapho kuyintombazane. Kuba ngumsebenzi obhekene nenhloko

yomuzi ukukhetha amagama ezingane, nokho lokhu akuwavimbeli amanye amalungu omndeni ukwetha izingane amagama. Abafana banezinto zabo isizwe esizibhekile ngabo ngakho amagama abo ayela ekuphumeleliseni izinto isizwe esizibheke kubo. Namantombazane ngokunjalo.

Ukuqamba igama kuyisiko kanye nenqubo nje ejwayelekile eyaqala eBhayibhelini, njengoba sibonile esahlukweni esedlule. Okuwumlando obhekwe yilesi sahluko yilokho okuyimbangela yokuthi kukhethwe igama elithile, bese kubonakala ukuthi leyo mbangela iyafezeka yini empilweni yalowo oqanjiwe. Imbangela-ke kuvame ukuthi kube yizinto ezilindeleke ukuthi zilolonge impilo yomqanjwa kuthi ukulolongeka kwayo idlulisele imiphumela emihle emphakathini wonkana.

Kuzobhekwa kule ngxenye ukuthi amagama anamlando muni ngokwenhloso yokuwaqamba nokuthi leyo nhloso iphumelele kangakanani emlandweni wokuqanjwa kwalawa magama.

U-Alford (1987:51) ongumcwaningi wokuqanjwa kwamagama wesekela indlela nenhloso nomlando wokuqanjwa kwamagama ngokuthi athi:

Naming is a specifically linguistic act, intimately linked with values, traditions, hopes, fear and events in people's life...In naming, a new born baby, and consciously choosing a word to refer to a new person, that word has enormous symbolic power: It will identify the person, and at the same time the name can send a message, express a hope or prayer, perpetuate a cultural or religious tradition, or simply sound interesting or euphonious.

Indlela okuqanjwa ngayo amagama incike enqubeni yesizwe nesizwe ngoba ngaphandle kwegama umuntu angeke akwazi ngisho ukwaziwa. Okubaluleke kakhulu kokushiwo yilo mcwaningi okophawu olunamandla (symbolic power) akuvezayo. Lokho kungumgogodla walolu cwaningo ngoba wonke umuntu uthi nxa eqamba ingane afise ukuthi kube khona ikusasa elinamathiseleke egameni lelo.

U-Evans-Pritchard (1939:237) uthi:

Names of all kinds are social documents, which fix a person's position in the social structure and defines his relations to the members of the society.

Okutholakale ocwaningweni ukuthi kunamagama ezinto noma ezingane aqanjwa kulandelwe uhlelo lwesimo esivelayo. Uma umnumzane wekhaya enewisa aliqambe ukuthi ngu**Velabahleke**, kungaba ukuthi lelo gama lichaza ngesimo sabantu bakulelo khaya noma umphakathi oba kusona lapho umnumzane eqhamuka eliphethe. Kungenzeka ukuthi abantu bahleka inhlinini ngoba bephoqwa yisimo sewisa ngoba lingahle libasobozele. Besaba futhi ukuthi uma bengashaywa ngalo bangaba njani. Igama laleli wisa livese lilethe umoya wokwesaba. Singasho ukuthi kunethonya lamandla okujezisa kuleli wisa. Kodwa igama lalo linokuhleka ngoba umninilo efuna kungakhalwa uma eqhamuka eliphethe. Uma ingane inikwa igama elithi ngu**Mehlwemamba**, leli gama lingasho ingane enamehlo afana nawemamba. Uma lona leli gama belinikwe iwisa, kusho ukuthi kuyakhalwa uma umniniwisa eqhamuka eliphethe. Ayesabeka phela amehlo emamba. Uma silibuyisela enganeni, leli gama seliyoyenza le ngane ihlale inamehlo esabekayo.

Noma engasafani ncimishi nawemamba, kodwa ngoba wonke umuntu useyovele acabange imamba njalo uma kuqhamuka le ngane. Igama layo liyohlala linamandla nethonya lokwesabisa.

Igama uma linencazelo ezohlala inamathele lowo oqanjiwe ngenxa yokubizwa ngalo njalonjalo, liba nethonya namandla okuveza ukuthi uqanjwe kuhloswe ukuthi impilo yakhe ilawuleke kanjani esizweni sakubo.

4.2 INZULULWAZI NGEGAMA

Igama lichaza ukujula okunobuifilosofi bento ethile. Negama linakho ukujula okuthi uma umcwaningi esengena phakathi kulo elicwaninga kuvele ukuthi akuyona into nje eyakhelwa ukunanyathiselwa kumuntu ukuze akwazi ukwehlukane kwanjanye. Yikho sinocwaningo olufana nalolu. Kungoba sifuna ukuthola lokhu kujula. Yikho sifinyelele emilingweni eyenziwa yinto engakhulami nengaphili, igama. Yingoba igama lilodwa, ngenxa yokubizwa ngabantu kuphindelelwa, linamandla okuthonya umuntu enze elikushoyo. Ukuthola ukuthi lokho kwenzeka kanjani kuyinto enzulu. Igama elithi **Bonginkosi** liyezwakala ukuthi abazali babonga inkosi ngomntwana.

Kodwa amandla akhona ekujuleni kwaleli gama agcina esenza yena lo mntwana ajwayele ukubonga inkosi yena-ke manje. Nabo abalisebenzisayo bagcina seabonga inkosi noma ngabe abamzali umntwana.

UDoke, nabanye (1990:346) esichazimazwini sesiZulu-neSiNgisi uchaza kanje ngenzululwazi; ifilosofi, ukwazi izimfihlo zokudabuka kwezinto zonke ezikhona. Bese

kuthi uDoke kanye noVilakazi (1972:633) bachaza igama elithi inzulu ngokuthi: umqondo onzulu; bese kuthi ulwazi kuthiwe: inhlakanipho.

Kuwumsebenzi onzulu ukulandela ukuthi ukubizwa kwamagama athile kwenza kanjani ukuthi abantu bagcine sebedonseleka ekwenzeni lokho noma bengasanakile. Igama elithi inzululwazi lakheke kanje: $inzulu + lwazi = inzululwazi$. Le nzululwazi ibhekise emqondweni onzulu. Lapha-ke kudingeka sibheke igama ngomqondo onzulu ukuze kuvele umqondo walo onzulu.

Okutholakele kulolu cwaningo ukuthi ukuqanjwa kwamagama ezinto kuba ukuchaza lezo zinto, njengokuthi nje: **umakhalekhukhwini** lapha sichaza ukuthi leyo nto ikhala kuphi nanokuthi ifakwa kuphi? Lelo gama kanjalo livele lichaze ukuthi le nto ekhalayo ikhala ekhukhwini. Leli gama nokho aliweli phansi kwe-onomastiksi kodwa liyakuveza ukuziphatha kwamagama awela ngaphansi kwe-onomastiksi.

Ukuqamba amagama abantu kuba nokubachazisisa ngalabo bantu nesimo abayiso njengamagama afuze elithi **uMahlekehlathini**. Lapha igama lichaza isimo salowo muntu. Uma ehleka umlomo uba sengathi usehlathini.

Leso simo sichaza ukuthi unentshebe evala umlomo. Akukho okulindelekile lapha okunzulu okumele kwenze lo muntu aziphathe ngendlela ethile eshiwo yigama lakhe. Futhi leli gama livela umuntu esemdala esenentshebe.

Okutholakele kulolu cwaningo ukuthi abelungu abathandi ukuzifundisa ukulandela incazelo yamagama abantu abamnyama. Ngokwabo, nangokokuthi sekube yisikhathi

eside belawula impilo yabantu abamnyama, amagama anikwa abamnyama kufanele kube ngavela ezilimini zabo zabamhlophe. La magama ayahlupha uma sekucwaningwa kanje ngoba alahlekelwa yisithunzi esiyaye sibe khona emagameni omdabu. Amagama angewona omdabu abe nesandla ekulahlekeni kwempilo yomdabu, amasiko, imikhuba nokunye. Okubi ukuthi abaqanjwe amagama angewona omdabu abagcini futhi belandela ngokugcwele inkambo yabamhlophe.

Umcwaningi futhi uthole ukuthi igama linomthelela ophathelene nokwahlukana kwezinhlobo zabantu kanye nenkolelo yabo eyizimpande zomlando wabo kanye namaphupho amahle ngabantwana babo. Okutholakele ukuthi igama ngalinye lihambisana nolwazi lokuthi liphinyiswa kanjani, nokuthi umsuka walo uchaza ukuthini.

Okukhulu ukuthi uma selihlanganise konke lokhu kube sekubumbana amandla alo avama ukuba nethonya eliholela emiphumeleni yezinto ezimangazayo empilweni yomuntu.

Kuye kwagqama ukuthi umphefumulo awufi, uhlala unjalo ukhumbuleka noma sewadlula emhlabeni. Ngokuhlolisisa igama lomuntu unokuthola ukuthi siyini isisekelo samandla akhe. Igama lidlala indawo ebalulekile lapha ngoba lowo oshonile uhlala ekhumbuleka ngegama lakhe. Ngisho nalokho ebegqame ngakho okube wumthelela wohlobo lwegama lakhe kukhunjulwa ngalo igama lakhe.

Kunamagama aqanjwa ukuvikela abantu ukuthi bangabulawa okuthile okuhlanganiswa nemimoya yokufa ezulazula emhlabeni. Amagama afana nelithi **uSikhova** noma **uThekwane** avama ukunikwa abantu emindenini efelwa njalo. Abasemndenini bayaye bakholwe ukuthi umoya wokufa awuyukuwalandela amalungu omndeni analawa magama ngoba ngokwaleyo mimoya akubona abantu laba kodwa yizilwane nje. Igama amandla elithonya ngawo umuntu nempilo yakhe le mindeni ikholelwa ukuthi avela uma sekufanele le mimoya ihlasele, kodwa bese idideka icabanga ukuthi akubona abantu laba kodwa yizilwane lawa magama athathelwe kuzo.

UKoopman (2002:40) ukhiphe amazwi encwadini kaChuks-Orji (1972:76)

ukufakazela umcwaningi akubhale ngenhla lapho umbhali lona echaza ngamagama abantu base Afrika kanje:

The first name given may be quite uncomplimentary, for instance "I am dead" or "I am ugly"; in this way it is hoped to avoid the jealousy of the ancestors who might wish to take back to themselves a child who is born especially healthy or good looking. He makes it quite clear that this practice is not done because the parent hates or dislikes the children. In fact, giving 'ugly' names is quite the opposite.

Umcwaningi ubheke amagama anenhlonipho; kwalandela amagama anomshophi; kwase kuba amagama okuzila nomshophi; kwaba amagama okuzila nomswazi; kanye namagama okuzihlonza.

4.3 AMAGAMA AVELA KWAWENHLONIPHO

Ukuhlonipha kuyinto eyaziswayo emindenini emnyama. Kunamagama angabizwa ngenxa yokuhlonipha akushoyo. Amagama ezitho zangasese awabizwa nje kalula.

Noma ngabe sekusemhlanganweni wabantu abadala bodwa kodwa awabizwa. Okungcono kungaze kusetshenziswe awezinye izilimi ukuze kuqondakale masinya okukhulunywa ngakho. Amagama abantu anomthelela omkhulu emagameni asetshenziswa endaweni yalawo ahlonishwayo. Kunegama elaziwayo elimele indle, kodwa alisetshenziswa, kunalokho kuthiwa yindle. Izitho zangasese zomuntu azibizwa nje noma kanjani, kodwa kuyaye kube namagama abekelwe zona avumelekile ukuphinyiswa emphakathini. Isitho sowesilisa kuthiwa vele yisitho sowesilisa sobulili. Izingqikelelo zihlonishwe nazo zibizwe ngokuthi yisekuhlaleni.

Lolu cwaningo lufinyelele ekucwaningeni amagama abantu aqanjwa ngokulandela isiko lokuhlonipha. Umakoti akalibizi igama lento uma leyo nto ithinta igama

likababezala kumbe elomunye womndeni okumele lowo makoti amhloniphe. Uma ubababizala kungu**Pondo**, umakoti walapha ekhaya wendodana akanakulibiza igama elithi upondo noma ngabe akasaqondile ukubiza uyisezala. Entshonalanga neKwaZulu-Natali omakoti abahlangabezana naleli gama kudingeke balihloniphe bayaye bathi ngunagwe. Umphakathi ngokuzwelana nabo ugcine sewubiza yena yisezala ngo**Nagwe**. Leli gama liba nethonya lokuhlonipheka kumuntu obizwa ngalo ngoba uba nesiqiniseko sokuthi omakoti bakwakhe bamhlonipha ngendlela yokuthi ngisho umphakathi sewusebenzisa igama elihlonipha elakhe nxa bebiza yena.

U-Pinnock (1988:61) uchaza kanje ngamagama enhlonipho:

*There is such a sense of awe surrounding taboos that they may not be named or discussed. This has led to the development of a special language called (**uku**)*

***hlonipha...**it is made up of substitute words and is a polite language used only for taboos and the ancestral spirits.*

Kugxekeka ezintweni ezinjengalezi ukungena kwamagama ezinye izizwe ngoba kuba sekulahleka inhlonipho enjengale, bese kulimala izindlela zokuqamba amagama ezifana nale.

4.4 AMAGAMA ANOKUZILWA

Kunamagama azilwayo ngenxa yezimo ezithile emiphakathini emnyama. Amagama afana naqhamuka ezibongweni amanye awo awanambitheki bese umphakathi uphoqelesa ukuwazila.

Kuyenzeka umuntu abe negama elithi ngu**Sifebe** ngokuthi kunomugqa ezibongweni zakhe omnandi kodwa onaleli gama kuwo. Izinsizwa nezintombi azinamsebenzi nokulisebenzisa leli gama. Kodwa abantu abakhulile nabahloniphayo behlonishwa nabo abanakulibiza nje kalula. Bayaye bafune elakhe langempela ukuze bazile leli alithole kamuva esenezibongo.

Kwenye inkathi kuba yigama langempela elingabanga lihle bese umuntu eqanjwa elisha sekuzilwa leli elingemnandi. Kubantu abakholelwa kakhulu emongweni walolu cwaningo othi umuntu uyalilandela igama lakhe, amagama afana nelithi **uSalakutshelwa** ayanyamalala, kuchume amanye amahle. Akulula ukuchaza amagama azilwayo kungachazwanga ukuthi yini uBuntu ngoba ukuzila nokuhlonipha kuwumphumela wobuntu babantu base-Afrika. Phela uBuntu yibona obuchaza kangcono amagama okuzila njengokuhlonipha. UBuntu akuyona nto yokuthekelwa ezizweni zasentshonalanga. UBuntu budabuka e-Afrika, zonke izizwe ezidabuka e-Afrika zinabo uBuntu.

UBhengu (1996:13) uthi:

..uBuntu is an African product. It is an indigenous African philosophy. It is an African way of life. It was not imported from Eastern or Western Europe. It is something out of Africa.

UShabane (1999:6) uthi yena:

UBuntu singasho sithi ukuba nesiko lokuhlonipha nokukwazi ukwazisa isidalwa esingumuntu, imvelo nakho konke okuphila nabantu emhlabeni.

La magama futhi angasho inhlonipho, njengokubiza ingane ngesithakazelo kube kuhlonishwa igama likayise noma igama leNkosi yendawo. Ake nje sifanise negama leqhawe lakwaButhelezi **uMnyamana**, sihlangu negama elithi into emnyama ngempisholo, okungukuthi kuhlonishwa igama elithi okumnyama. Ngakho-ke, igama negama linakho ukuhlonishwa nayisizwe bese lizilwa.

UKoopman (2002:19) uyakufakazele okushiwo ngenhla lapho ethi khona:

*An illustration of the way name avoidance works can be seen in the public speeches of Chief Mangosuthu Gatsha Buthelezi, who will never refer to black people as **abantu abamnyama**, but will always use the phrase **abantu abamphisholo**, using the **hlonipha** form **mphisholo** for the common word *mnyama* (black). This is done in respectful avoidance of the names of his long-deceased great-grandfather **uMnyamana**.*

Ake sibheke amagama aqanjwe aba nomswazi othile. Kuyacaca ukuthi uma kuthiwa igama lomuntu ngu**Salakutshelwa** noma ngu**Makholwangokubona** kusuke kubekwa lowo muntu esimeni sokwenganyelwa yilawa magama impilo yakhe bese iwalandela. uSalakutshelwa kulula ukuthi abe nenkani angafuni ukuzwa uma

etshelwa. uMakholwangokubona, kaziningi izinto anokuzenza uma engazibonelanga ngawakhe

amehlo ukuthi lokho kuyinto enhle. Bonke abantu lapho bewabiza lawa magama kubakhona ukukholwa ukuthi abantu abaqanjiwe abalaleli, nokuthi abathathi izeluleko zabadala. Kuba futhi ukungahlonishwa kahlehle ngoba banamathelwe yincazelo yalawo magama.

Igama elithi **uBandlululo** alamukeleki ngoba likhumbuza abanengi lapha eNingizimu Afrika ukuthi kuke kwakhona isikhathi esibi sobandlululo. Akekho-ke umuntu ofuna ukuqamba ilungu lomndeni ngaleli gama. Lokhu kwenzeka ikakhulu ngoba lona ubandlululo, ngezikhathi zalolu cwaningo, belungakapheli kahle.

Kanjalo nangegama lesilungu kubuya emqondweni isithombe sababusi bobandlalulo. Yikho amagama esilungu esencipha nje manje.

Sekuke kwenzeke nokuthi abantu abansundu baxabane bodwa bebanga ukuthi lona usenegama lesilungu sibe sonke sesawaguqula. Kanti akukhona ukuthi abantu bonke bayafana. Kunalabo abakhulele ngaphansi kwesandla somuntu omhlophe, abangaboni lutho ngokuba negama lesilungu. Ingani abanye bafunde bekhokhelwa ngabamhlophe ngakho umuntu omhlophe bona bayamhlonipha. KunamaKrestu athi uNkulunkulu uthanda wonke umuntu, futhi uthi isitha yisona okumele usithande kakhulu ukuze ukhombise ukuthi ungaphansi koMbuso weZulu ongacwasi muntu. Nalapho amagama esilungu asatholakala. Nokho igama elifana nelika**Sathane** ngeke ulithole kumaKrestu. Noma ngabe latholakala labo bengakakholwa, uma sebekholwa bayalizila.

4.5 UKUQANJWA KWAMAGAMA EZIZWENI EZAHLUKENE

Uma sicwaninga kukhona lapho sibona izizwe ezahlukene zisebenzisa indlela efanayo lapho ziqamba izingane. Lokhu okulandelayo yikona okubonisa ukuthi thina zizwe eziphila e-Afrika sinomkhuba esiwulandelayo ofanayo wokuqamba amagama.

Lesi sihlokwana siveza siqhathanise izindlela ezisetshenziswa lapha eNingizimu Afrika zokuqamba amagama kanye nokwenziwa kwamanye amazwe ase-Afrika.

- Igama emndenini liqanjwa liphelele kuminilo kumbe lehlele ezizukulwaneni lapho kukhunjulwa isihlobo esesishonile.
- Igama futhi lingabhekiswa esimeni sendalo noma sezulu ngenkathi ingane izalwa. Lokhu kwenzeka kakhulu ezindaweni zasemakhaya.
- Kokunye kubhekwa ukuthi kwenzekani ngenkathi kuzalwa leyo ngane.

Amagama alandelayo ngamagama abonisa kuphela ukuthi ayeqanjwa kubhekwe isikhathi ingane ezalwe ngaso. Umzali uhlala eyikhumbula into ebe yimbangela yokuqanjwa kwegama elithile. Lawa magama angezansi evela ngezizathu ezahlukahlukene: La magama afakazelwe nguKoopman (2002:46) lapho echaza khona ngamagama awabiza ngokuthi: ama-*rain names*. Uphinde achaze la magama ngezilimi ezahlukene kanje:

Masika (isiSwahili) wazalwa ngesikhathi semvula.

Mirumbi (isiWaputsi) le ngane yazalwa lina.

Mamvra (isiZezuru) kuchaza ukuthi wazalwa lina.

Nomvula (isiXhosa kanye nesiZulu) wazalwa lina (kusazoxoxwa ngamagama anjengalawa kuso lesi sahluko.)

Into ayigqamisayo uKoopman, (2002) ukuthi ukhondolo wokuqamba amagama uyafana kuzo zonke izilimi zabantu abamnyama base-Afrika.

Nxa izilimi ezahlukahlukeni e-Afrika zikhombisa ngale ndlela ukuthi zike zibe nesizathu esifanayo sokuqamba ingane, kusho khona ukuthi ama-Afrika wonke anendlela yase-Afrika yokuqamba amagama. Ngakho ukufika kwabacindezeli kube nomthelela omubi kulo lonke izwekazi lase-Afrika. Lokhu kusiholela ekuthini sibheke kafushane ukuthi zizathu zini eziyaye zibangele ukuthi ama-Afrika akhethe uhlobo oluthile lwamagama. Nazi ezimbalwa:

- Kwesinye isikhathi sibheka ukuthi ingane izalwe ilandela obani. Njengokuthi nje, uma ingane ilandela amawele, iqanjwa igama elithi **uMfusi** uma kuyingane yesilisa. Kube **uNoMfusi** uma ingane kungeyesifazane. Umzali lapha uhlala wazisa umphakathi ukuthi yingane elama amawele. Isizwe esiqamba ngale ndlela isizwe samaXhosa.
- Kokunye igama liqanjwa ngesimo esithile somqondo ngaleso sikhathi sabazali. Kuyenzeka, ukuthi izingane emndenini zizalwe zisheshe zishone kusajatshuliwe. Kuye kube nokukholelwa ekuthini lokhu kuwumkhokha omubi, kucatshangwe ukuthi kukhona abanomona ngokuzalwa kwale ngane. Zonke izizwe zase-Afrika ezinsundu ziyakulandela lokhu.
- Kwesinye isikhathi kuthathwe ukuthi abaphansi (amadlozi) akajabulile ngokuzalwa kwalezo ngane. Ngesimo esinjalo akumangalisi ukuthola ingane egama layo ngu**Bamzondile** kanye **noMdedele**. Lokhu kuyenzeka esizweni sakwaZulu.

- Kuba nenkolelo yokuthi ngokuqamba amagama anjalo kudukiswa ngawo umkhondo walabo abanomona ukuthi nanoma leyo ngane ingashona abazali abanandaba nalokho.
- Kuyenzeka ingane izalwe kuxatshenwe ekhaya noma ekhweni noma komakhelwane, leyo ngane yayiqanjwa igama elithi **nguMziwempi**, namanye. Lokhu kuyenzeka esizweni samaZulu.

Kubukeka kunethonya elikabili lapha egameni esigcine ngalo ngenhla. Lisesimeni esasikhona ngenkathi umntwana ezalwa, kanye nokuthi yena ube esethatha lokho okuqukethwe yigama lakhe abe yikho kanti abazali babesindwa yisimo ngenkathi ezalwa.

- Uma ingane izalwe ngosuku lweviki: iqanjwa igama kuthiwe **nguNomasonto**, **nguNomgqibelo**. Kokunye namagama ezinyanga aye asebenze: asuselwa kuzinyanga ngesiNgisi: **u-Apreli**, **noMeyi**. Kulawa magama kuvela ukuthonywa yizinyanga ingane ezalwe ngazo, njengokuthi izwele amakhaza uma yazalwa ngenyanga eshisayo. Ingani ikhule amakhaza engekho afika umzimba sewazi ukuthi kufudumele kulo mhlaba.

Le ngxenye ivezile ukuthi amazwe amaningi kuleli zwekazi anomkhuba ofanayo wokuqamba amagama. Ivezile futhi ukuthi izilimi ezisondelene zinomkhuba owodwa futhi wokuqamba.

4.6 ESIKUFUNDA EMAGAMENI

Umcwaningi uthole ukuthi wonke umuntu ongumqambi usebenzisa amandla awagunyazwe nguNkulunkulu njengoba sishilo esahlukweni sesithathu. Kutholakele ukuthi lawo mandla abagunyazwe wona enza ukuthi lapho beqamba amagama bawaqambe ngokuchaza okuthile. Baqamba amagama azichazayo wona uqobo, bese echaza oqanjiweyo (phezu kokuba enzelwa ukuthi umuntu ehlukaniseke komunye), ekugcineni bese eba nethonya-ke koqanjiwe.

Imvama umuntu oqanjiwe uyaye abe nezinga elingenzansi kwelomqambi. Uma ubheka abantwana, kuyabonakala ukuthi abazali abangabaqambi babo baphinda babondle, baqeqeshe, baze babakhulise babathathele namakhosikazi uma kuvuma. Yilokhu okwenze ukuthi izizwe ezigqilaze amazwe ase-Afrika zibe namandla okukhetha amagama, ziphinde zizenzele nje kubantu bakuleli zwekazi. UPulgram (1954:33) uthi:

...proper names are not connotative. They denote individuals who are called by them: but they do imply attributes as belonging to those individuals.

.....

We know of no people or race in the world today among whom the usage of proper names in some form is totally lacking.

Lokho kwenza ukuthi abokudabuka e-Afrika ababenqotshwe abezinye izizwe baqanjwe amagama enkolo yaseNtshonalanga engabasizanga ngalutho.

Uyagcizelela uNuessel (1992:5) ukuthi igama aliqanjwa nje ngaphandle kwenhloso ethile ngekusasa loqanjiwe, lapho ethi khona:

...it may mean that a parent is doing the naming in the hope that the name will be a self-fulfilling prophecy, i.e. the child will have the attribute of the name.

UMurphy (1957:105) uphinda agcizelele okushiwo ngumcwaningi ongenhla uma ethi:

...given names, surnames, nicknames, and assumed names have numerous important significance in the development of individuals, and often give clues to their attitude toward themselves and others with whom they have been closely associated.

Kwezinye izinhlanga ezimnyama kuye kube khona isiko lokusoka, bese ibhungu liqanjwa igama elisha lokusoka. Lokhu kwenzeka ezinhlangeni ezifana namaNdebele, amaXhosa, amaTsonga kanye nesizwe sabaVenda.

Kulolu hlobo lwamagama kuba nenjongo ethile ekuyiqambeni le ngane. Amagama anjengo**Moskho**, **uMjamani**, **uThokhyo**, njalonjalo afihla imvelaphi yalowo mfana.

Bekwenzeka ukuthi izitshudeni uma sezisemaziko aphakeme emfundo, ziziqokele ukugqamisa amagama ezibona kungathi yiwona aseduze nempucuko njengoba sezisemazingeni aphakeme emfundo. **UMalcom**, **uPeter** namanye nje. Kwabangamashanhliziyo ombangazwe bekuvela amagama amaqhawe omzabalazo anjengo**Slovo**, **uGadafi**, njll.

Okunye okutholwe umcwaningi ukuthi kunamagama esikhashana angabi nethonya elingako kulabo abaziqambe noma abaqanjwe wona. Kunamagama abevela ngoba umuntu ebhale okuthile wakufaka ephephandabeni noma ephephabhukwini. Lokho kumphoqelela ukuthi asebenzise igama lokubhala (*pen name*). Lelo gama alinawo

umthelela omkhulu empilweni yomuntu ngoba akaphili nalo. Akabizwa yiwo wonke umuntu ngalo.

Singakusho ukuthi igama linomthelela kulowo oqanjiwe lona kuye ngokuthi lisho ukuthini. Esikufundile ngegama ukugcizeleleka kokuthi igama uma lihleli nomninilo ebizwa ngalo njalo, liyamlandela. Uma kuyigama lesikhashana alibi namthelela kumuntu ngoba ngelesikhashana.

Kuveza lokhu ukuthi igama kumele lihlale naye isikhathi eside umuntu empilweni yakhe. Kudingeka abizwe ngalo, azibize ngalo naye, bese ligcina limkhombisile ukuthi uyilo. Uma kungu**Sidwedwe**, uyothuthuzela njalo angabi nanto eqondile ayenzayo ngoba isidwedwe sisetshenziswa ukubiza abantu abangahlakaniphile kuyaphi. Kodwa uma ewusidwedwe okwesikhashana ngoba ebhale okuthile ephepheni, akalilandeli leli gama. Ngakho ukubiza umuntu ngotho oluthile njalo njalo kumenza lowo muntu abe yilolo tho abizwa ngalo.

4.7 UKUQANJWA KWAMAGAMA EZIZWENI ZASENINGIZIMU AFRIKA

Uma nje kuke kwathiwa emcimbini ozoba khona, eNingizimu Afrika, isikhulumi esiqavile kuzobe kunguMandela, nguSisulu, nguTutu, nguSobukwe, noma nguLuthuli kusuka ngisho nesinedolo sizolalela inkulumo ezobe yethulwa yilabo saziwayo.

Umcwaningi uthole ukuthi abantu abanjalo bangothulasizwe lapha eNingizimu Afrika, futhi namagama abo anewozawoza.

Umbono ongenhla uvela ohlelweni lomsakazo i-BBC, e-Afrika lapho bekuxoxiswana no-Ofeibea Quist-Arcton mhlazana zingu-13 kuDisemba 2003. UGisemba (inthanethi - 2003) yena ufakaza athi, *“What makes a person is his or her identity, so a name is really very important.”*

Uveza ukubaluleka kwegama kubantu base-Afrika. Abuye achaze ukuthi ngabe kulumela kanjani kumuntu uma eqanjwe kwalandela amaqhawe anjengoMobutu, uBokassa, uSavimbi, uKamuzu Banda, kumbe u-Idi Amin.

Okungenhla, kuchaza ukuthi igama linethonya ngokuthi abantu abaqanjwe ngamagama alabo bantu, bavele bangafuni ukulalela noma yini ekhulunywayo. Igama libonisa amandla ngoba basuke bacabange izenzo ezimbi zala maqhawe abaliwe.

Umcwaningi uthole ukuthi lama qhawe abaliwe abusa abantu ngonya yingakho amagama anethonya lenzondo kulabo baholi.

Kusobala ukuthi abaningi bazofuna ukungazijwayezi noma ukuhlanganyela nabaholi abanjalo. Konke kumayelana namandla nethonya amagama alaba baholi ezizweni.

Uma kuhunyushwa amagama bese kuyekwa lawo ayeqanjwa noma anomthelela wesiko labelungu kuwuphawu lokuthi abantu bakhombisa ukuthi amagama ayinto enkulu emntwini. Bheka lapho uqanjwe igama elingu**uMbali** esiZulwini, bese uqanjwa elingu**uPalesa** esiSuthwini sakwaMshweshwe; onke la magama achaza ukuthi ingane leyo ifaniswa nembali. Kaningi igama elithi **uMbali** noma **uPalesa** kusuke kuyigama lomuntu wesifazane omuhle kakhulu.

Lawo magama kulula ukulandela incazelo yawo ngoba liyamthonya olifundayo lelo gama. Lezi zingane zivese zibe zinhle njengamagama eziqanjwe wona. Umcwaningi uthole ukuthi ayikho imbali okungathiwa yimbi. Emicabangweni kuba nethonya lobuhle okuyincazelo yalelo gama.

Kubafana sithola igama elifana nelokujabula lapho sithola amagama afana nalawa, **uJabulani** esiZulwini, **uThabang** esiSuthwini, **uThabani** esiNdebeleni. Lapha kubonisa ukuthi siwathanda kanjani amagama anencazelo enhle.

Abaqanjiwe bayawalandela incazelo yala magama, benze njengoba incazelo isho. Kaningi ubathola benenjabulo, nabazali bajabule, kanye nomphakathi nawo uyabajabulela.

UGisemba (inthanethi - 2003) yena ufakaza kanje ngawo:

God features prominently in many African names. While Christians generally adopt Bible names, Muslims are often named in various forms after the Prophet Muhammad and

other female and male religious and spiritual leaders who feature in the Koran and the Old Testament.

La magama nawo ahunyushwa afuze lolo limi. **NjengoPaul** uba **nguPawulu**, kuthi **uJacob** abe **nguJakobe**, namanye amaningi.

Kule ngxenye engenhla sithola ukuthi kuyenzeka ingane iqanjwe ngokuthi kuhunyushwe amagama esilungu avame ukuba nethonya elihle. Nalapho igama alikhathali ukuthi livela kuluphi ulimi. Lokho elikuchazayo kuyamnamathela umninilo ngendlela efanayo.

4.8 IMBANGELA YOKUGUQULA AMAGAMA AQANJIWE

Bekwenzeka ukuthi amagama aqanjiwe angathandwa yilabo abaqanjiwe. Amanye amagama bekuba ngamagama nje angachazi lutho ngalowo oqanjiwe. Eminye yemibandela ebingenza ukuthi igama liguqulwe yilena:

- Beliguqulwa igama ukukhohlisa labo ohlangana nabo. Ngaleyo ndlela belizobe lifihla ubuzwe bakho. Lokhu bekwandile ebantwini abayizigebengu ezifunwayo. Nakulabo abavela kwemanye amazwe uma bengene ngokungemthetho ezweni.
- Manje sekuba khona abadansa bengagqokile, nalabo bantu nabo abasawasebenzisi amagama abo angempela ngoba besabela umndeni ukuthi ungahle uthelwe yihlazo ngenxa yomsebenzi abawenzayo wokunquna kanti amasiko emizi kawakuvumi ukuba nqunu emphakathini.
- Beliguqulwa ukuzivikela emthethweni ngezizathu ezifana nezombusazwe lapho kutholakala ukuthi ungabulawa uma kutholakala ukuthi ungubani ngempela.

- Nezibongo beziguqulwa nazo ukwengeza ukuguqulwa kwamagama ukuze imvelaphi yomuntu ifihleke ngezizathu eziningi abantu abanazo.

Abaningi baqala ngokuguqula ubulili bese befuna amagama ahambelana nobulili babo obusha. Lawo magama bekuvame ukuba amagama esilungu, ngoba iningi lalawo magama kwakuba ngamagama abelungu ababesetshenzelwa ngabazali bakho.

Amanye amagama abebonakala njengechilo, amanye abe nesigcwagcwa afane nalawa: **uNomadlozi, uZibi, uMbulawa, uZifozonke**. Kokunye abaqambi abakwazi ukuchaza ukuthi leyo ngane ibiqanjelwani ngalelo gama.

Kokunye ingane ivese ibe namashwa angafakazelwa yincazelo yegama. Kube **nguMgwazeni**. Leyo ngane kuthi noma yimuphi nje umcimbi igwazwe. Lokho kubonisa amandla nethonya lelo gama elinalo. Umuntu uyalilandela igama lakhe futhi nalo limlandele enze njengoba igama linika incazelo yalo.

Umcwaningi uthole ngalesi sihlokwana ukuthi izingane ziyafuna ukwazi ukuthi ngabe kungani ziqanjwe amagama angenayo incazelo.

Ngalokho-ke, ingane izofuna ukuthi igama eqanjwe lona libe nemvelaphi, futhi libe nomsuka walo, ukuze likwazi ukulichaza, noma libe nomlando, kufuneka likuxhumanise noma libe nobudlelwane nomphakathi wangakubo, futhi likwazi ukukuxhumanisa namathongo esizwe sangakubo.

Ukuze igama libe nale zimpawu ezingenhla, bekudingeka likwazi ukuba namandla, nethonya futhi lilethe nezimangaliso.

4.9. AMAGAMA AQALA NGEZAKHI U /SO-/ , U /NO-/ NO /MA-/

Isakhi u /So-/ uma siphongozwe ekuqaleni kwebizo incazelo yebizo iyaguquka. Sinokusetshenziswa uma kushiwo kumuntu wesilisa ongubaba wengane ethile. Njengokuthi **uSoDudu**, **uSoNjabulo** esizweni samaNdebele. Okwehlukayo esiNdebeleni nesiZulu wukuthi kusetshenziswa lesi sakhi nasemagameni abantu abesifazane uma nje lowo eyingane yakulelo khaya. Kanti futhi kaningi lesi sakhi sisebenzisana namabizo afana nalawa, **uSomandla**, **uSonkani**, **uSobantu**. Lawa magama aveza ukuthi lona nguyise wani. Okuvelayo futhi ukuthi lesi sakhi siyasetshenziswa sichaze ubumnini.

Lesi sakhi sisodwa nje sinika igama umninigama igunya lokwengamela okuthile. Lokho kwengamela kumnamathela umninigama azithole njalo esesimeni sokulawula lokho igama elithi ungumninikho kumbe nguyise kukho.

Uma sicwaninga isakhi **uNo-** sithola ukuthi sisetshenziswa ukusho ukuthi unina kabani. Kaningi lawa magama ayaba nethonya kulabo abaqanjwe wona. Isibonelo salolu hlobo lwamagama kuba ilawa: **uNomusa** okuchaza ukuthi ungunina womusa; **uNomasonto** okuchaza ukuthi ungunina wamasonto; kube **nguNomvula** okuchaza ukuthi ungunina wemvula. Kuyenzeka futhi kuthiwe la magama anjengo**Nomasonto** kanye **noNomvula** avame ukusetshenziswa ukusho ukuthi leyo ngane izelwe nini. Igama elichaza lokho **uNomasonto** okubuye kuchaze ukuthi ingane izalwe ngosuku lwesikhombisa. Leli elithi **uNomvula** lona liyasho ukuthi ingane izalwe kunetha

imvula. Konke lokhu okubalwe ngenhla lawa magama avela kukho uvama ukukuthanda umninigama lokho. UNomvula uvama ukuyithakasela imvula, bese kuthi uNomasonto aluthande usuku lwangesonto kanye nezinto ezenziwa ngalo.

Isakhi **uMa-** sona siyasetshenziswa ukusho ukuthi indodakazi kabani? Kuye kuthiwe indodakazi kaNkosi esiganile **uMaNkosi**. Kwesinye isikhathi kusetshenziswa isakhi **uNa-** naso esisho ukuthi indodakazi yesibongo esithile. Njengokuthi nje **uNaNkosi** okuyigama eliqhamuka esizweni samaSwazi. Lawa magama awanakho okulandelekayo ebuntwini bomuntu oqanjwe wona. Amchaza kuphela oqanjiwe ukuthi uzalwa kobani. Kodwa uma ubalandela ngokujula laba bantu bamagama anje bavame ukuwakhonza amasiko alapho bezalwa khona. Kufanele ngoba uMaNkosi uhlala ezwa lelo gama ezindlebeni zakhe bese inqubo yesibongo lesi azalwa kuso ingaphumi emqondweni.

4.10 UMCIMBI WOKUQAMBA INGANE ENINGIZIMU AFRIKA

Lo mcimbi ugujelwa ekhaya lapho ingane izalwa khona. Kuba khona abazali bengane, okhokho, oninalume, omalume, omzala, abalamu kanye namalunga omphakathi. Kuba khona neziph o ezikhishwayo, namagama okufisela ingane izilokotho ezinhle.

Udokotela Bruce Bennett, (www.thuto.org/ubh) ongumfundisi eNyunivesithi yaseBotswana lapho ebhala ukufakazela umbono ongenhla uthi:

...the classic way of naming people in most Southern African societies was different from the Western pattern of having a set of established names from which you choose.

Rather, names were created for each individual. They often marked some event, either about the birth or just current events. This is similar to what you read in the Old Testament. And that the meaning really require explanation of the circumstances, I should say that there is also a tradition of names used either a child is named after someone else or names used almost like western customary names. For example, "Mpho",= "gift".

Wenze nesibonelo ngokuzalwa kwenkosi uShaka. Uthi leli gama lesishaka kuthiwa isifo okwakuthiwa sigulisa **uNandi** okwenza ukuthi igama lengane kuthiwe **uShaka**.

Udokotela Bruce Bennett, ku-www.kwazulu.co.uk/shaka.html uqhubeka athi:

... when Nandi was pregnant, the Zulu elders indignantly dismissed her claims, suggesting instead that she was suffering from an intestinal parasite, a stomach beetle called 'ishaka'. When the child was born, she ruefully named him Shaka in recollection of this insult.

AmaSulumani nawo ukuqamba ingane bekuba umcimbi okhethekile. Igama le ngane kufanele libe nencazelo. AmaSulumani athi uyobizwa ngalo lelo gama mhla ufika esihlalweni senkosi, ngakho-ke kufanele uqanjwe igama elihle.

Uma sibheka ku-<http://www.muslim-names.co.uk/> kuchazwa kanje ngegama:

... one should always remember that the name given to a child is his/ her first gift in life. Therefore, please always choose names that have pleasant and beautiful meanings just like our Prophet (SAW) did.

Izingane zingamahlumela emphakathini. Uma zizalwa kuwukufika komthombo lapho impilo iqala khona. Umphakathi ubese uyanda. Ukuzalwa kwengane yomAfrika akujabulisi kuphela umndeni kodwa nezihlobo nomphakathi uyajabula. Ngakho-ke, sizokhumbula ukuthi ingane iwumphumela wokuhlangana kwabazali, kodwa wumphakathi obamba iqhaza lokukhulisa leyo ngane ukuze ibe ngum-Afrika. Umcimbi wokuqanjwa kwegama le ngane. Kuyisinyathelo sokuqala sokuthola

ubunjalo baleyo ngane. Kuyilapho othile aqala ukwazi ngaleyo ngane. Esikuthole ku-inthanethi, <http://africa.wisc.edu/outreach/units/identify.html> kusipha le mibono:

..when a name has been given the child has been introduced to life itself. Relatives and friends enjoy the company of each other. At the same time, they collectively seal their sense of communion with the child. The significance of this ceremony is to separate the child from the spirit world where he is only an object, thus marking the child's entry into the community of the human beings. The elder woman stroking the child's head whispers the name into the child's ear to implant the name in the baby's head. What follows is the gifts from both relatives and friends.

Umcwaningi uthole ukuthi isalukazi esidala emphakathini siye sihlebela ingane endlebeni igama layo anduba siliqambe. Ngaleyo nkathi sisuke siphulula ikhanda laleyo ngane. Yikuphi-ke okuwumlingo okungeke kwenzeke? Lesi senzo sibonisa amandla akhona egameni ngoba eziningi izingane amagama azo angena ajule kulabo bantwana balilandele, benze njengoba lisho, baphile njengoba lizichaza.

Inhloso yalo mcimbi ukucela amadlozi noMvelingqangi ukuthi ambheke futhi amvikele umntwana kunanoma yini engahle imehlele. Le mbuzi okukhulunywa ngayo emazwini alo mcwaningi umntwana uyihlatshiswa yona nguyise.

Okubalulekile kulo mcimbi angakushongo umhluzi ocashuniwe ukuthi umntwana kufanele athelwe ngenyongo, afakwe isiphandla abese eqanjwa igama. Lelo gama lizozihlonza ngokuba namandla nomlingo kuloyo oqanjwayo.

UMsimang (1982) uyakufakazela lokhu esikuthola ngenhla ukuthi abantwana noma umntwana wayethiwa igama ngosuku lokuphuma kukanina exhibeni ethulwa kuyise nasemndenini.

UMsimang (1982:5) futhi uyaveza ukuthi nakubantu abangamaZulu likhona isiko lokuqanjwa komntwana igama. Lapha sithola iNkosi **uJama kaNdaba** ethole abantwana abangamawele. Ngesikhathi bezalwa laba bantwana, kwabe sekufika isikhathi sokuba **uJama** ababone abantwana ukuze abaqambe amagama abo qede abakhunge ngeziphlo.

Kuyaye kwenziwe umkhosi omkhulu lapho, kuphiswe utshwala mhla kukhishwa indlunkulu exhibeni (ijadu). Ngosuku lokwethiwa komntwana igama, umntwana uyagezwa abe muhle, agcotshwe nangesindane, bamgqizisa nobuhlalu obumhlophe ezihlakaleni zakhe, bese ebhinca ucu lwamaqanda amhlophe qwa okhalweni.

Unina womntwana uyaye ashaye imvunulo yakhe kanokusho. Siyathola elinye lamawele ethiwa amagama alandelayo **abanguMkabayi**, kanye **noMmama**. Uthi lapho uyise womntwana esemqambile igama umntwana bese emanga esihlathini, esiphongweni kanye nasemlonyeni.

Esikuthole ku-inthanethi, <http://africa.wisc.edu/outreach/units/identify.html> kusipha le mibono:

Omunye uke aliguqule igama bese esinda. Bonke abanamagama angombulawa umcwaningi uthole ukuthi nangempela bayabulawa. Ngokulandela lolu cwaningo kuyatholakala ukuthi uma lihletshwa lelo gama liba nesisindo enganeni.

Futhi kuyamangaza ukuthi ngoba ingane yalizwa isewuswana ikwazi kanjani ukulilandela lelo gama noma ifuza kanjani lelo gama.

4.11 ABAQAMBI BAMAGAMA ESIZULWINI

Ukuqanjwa kwamagama ngokomdabu kuba umsebenzi wabazali bengane. Okuyibona bantu abahamba phambili emkhankasweni wokuqanjwa kwabantwana ngoyise. Amagama amaningi aqanjwa ngezigameko ezithile okungezona ezidalwe ngoqambayo, kodwa kuba yimikhuba eyenzekile lapho umuntu ezalwa noma ezozalwa.

Akuvamile nokho ukuthi abazali baqambe ingane igama abangaliqondi ngaphandle kwegama lesikholwa elizolandela inkolo elandelwayo kulowo muzi. Amagama ayinqolobane yamagugu esiNtu njengoba sekukhona nocwaningo olufuze lolu nje, kungoba amagama aqukethe umsoco omningi othandwa abacwaningi. Amagama abuye futhi abe yisikhumbuzo kulabo asebewalibele amagugu esiNtu. Abuye futhi abe yinto enhle kulabo abafuna ukuzisondeza ezintweni zesiNtu ngokuthi baqambe izingane zabo ngamagama esiNtu.

Okhokho bayawaqamba amagama ezinganeni lapho zisakhula. Kuyenzeka umzukulu athande ukuthi lapho umkhulu emthuma, agijime bese umkhulu eqhamuka

negama elithi **nguGijima**. Leyo ngane ivama ukukhuthala. Uma yenza izinto isheshe. Igama elivele kanje livama ukwengeza kulawo eqanjwe wona izalwa.

Omalume nabo bayaye bayiqambe ingane ngegama elizosetshenziswa lapho ivakashela yena umalume. Kuyenzeka ukuthi uma esezoqanjwa lelo gama liyithonye futhi ingane. Phela uma izingane sezikhulakhulile, ziqanjwa ngontanga. Nalelo gama liyaba nomthelela empilweni yengane. Uma mhlawumbe leyo ngane iqine kakhulu ithola igama lika**Sgansonso**.

Akugcini ezihlotsheni. Nabantu nje bayaziqamba izingane kungezona ezabo amagama. Intsha iqambana yodwa. Izingane esikoleni ziqambana amagama avama ukuchuma nje kakhulu. Abantu bayaziqamba nabo. Abaningi kulezi zinsuku baguqula amagama abo avela kwezinye izilimi bawahumushe ngezilimi abazikhuluma ekhaya.

Ezindaweni ezahlukahlukene kunabantu abehlukahlukene abaqambana amagama. Umuntu uthi efinyelela eminyakeni yobudala neyokuguga abe enamagama amaningi aqanjwe wona wontanga. Naye usuke eqambe abaningi. Igama negama akwenzeki ukuthi lizithulele nje lingabi namphumela kwabaqanjiweyo.

4.11.1 IZIZATHU ZOKUQAMBA AMAGAMA

Kwesinye isikhathi amagama abeqanjelwa ukuveza izinto ezinhle nezimbi. Amanye amagama awanancazelo. Lawa aqanjelwa ukuthi umuntu abe negama nje. Kwenye inkathi uthi azi umqambi ukuthi umqambelani lowo igama elingasho lutho kube ukuthi lisho utho kuyena. Amahle asuke eqanjelwa ukuthi lokho okuhle kwande.

Amabi aqanjwa ngoba umqambi efuna ukukhumbula ukuthi kunento embi eyake yamehlakalela.

Akhona amagama afana nathi, **uMzulane, uZondiwe, uMbulawa, uLahliwe** kanye **noLahlekile**. Awamahle la magama kowa angaqanjwa ngoba abazali befuna ukukhumbula njalo uma bebiza ingane yabo ukuthi bake bahlangabezana naleso simo abaqambe ngaso ingane. Abayaye bangakunaki ukuthi ingane iyajeziseka ngoba yiyo ethwala ithonya lalawo magama.

Kuthatha isikhathi ukuthi ingane iliguqule igama ngoba ibona ukuthi liyilethela izinto ezimbi empilweni. Akulula nokho ukuguqula igama eselibhalwe nakomazisi.

Lapha ngezasi sizobheka izizathu ezahlukahlukene amagama avame ukuqanjwa ngenxa yazo.

a) Ukumisa isikhumbuzo

Kuyenzeka ukuthi lapho kuqanjwa amagama kusetshenziswe amagama abantu abake baphila baba nomlando omuhle. Kanti kuyenzeka futhi kuqanjwe nangalabo asebadlula emhlabeni. Lokho kwenziwa ngoba kuthiwa lowo mlando mawungashabalali. Kokunye emndenini kuqanjwa ngamagama okhokho basemndenini.

i) Ukuqamba ngomuntu ophilayo nongaphiliyo

Amagama okukade kungawokhokho aqanjwa abantwana abasazalwa ngoba kuzanywa ukuthi angashabalali. Umntwana angaqanjwa ngegama likakhokho ngoba

ebonakala efana naye. Lokho ukushaya izinyoni ezimbili ngetshe elilodwa ekuthini igama liyaqhubeka nokugcineka lingakhohlakele, kanti nenswebu kakhokho lowo iyagcineka ngenkathi umntwana esaphila ngenxa yokufana. Igama elithi **uMandinda** ngelikakhokho womndeni womcwaningi walo msebenzi. Lisho ukuzulazula nomhlaba. Liyafakazeleka ekuthini umninilo ulilandele ezikhathini ezithile zempilo yakhe.

Uzithole ele nale ezingxenyeni zonke zezwe laseNingizimu Afrika. Ukhokho owayeqanjwe ngaleli gama walilandela uvuselelwe yingane yomndeni elithathe qede yenza okufanayo.

Bekuba nomkhutshana olandelekayo njalo nje ezizweni zamaZulu uma kuqanjwa igama. Akuyona yonke nokho imindeni ebeyenza lokhu.

Kodwa bekujwayelekile ukuthi uma umntwana wokuqala kungumfana aqanjwe igama likamkhulu. Uma kuyintombazane iqanjwe elikagogo. Lokhu bekwenzelwa ukugcina isikhumbuzo sawokhokho. Uma kwenzeka ukuthi kuba nentombazane enye futhi bese iqanjwa ngegama likagogo ngasohlangothini lukamama wengane, bese kuthi uma kulandela omunye umfana bese naye aqanjwe ngegama likamkhulu kulo belu uhlangothi lukamama. Kodwa bekungesona isimbelambela.

ii) Ukuqamba ngomngane othandwayo

Kuyenzeka ukuthi umqambi wegama aziqokele umuntu amthandayo aqambe ngaye ingane. Lokho bekuba nje isikhumbuzo salowo muntu. Bekuba nesikhathi umuntu

oqambayo aqambe ingane ngomuntu othandwa nguye, njengokuthi umzali aqambe ingane ngokuthi **nguMafukuzela** ngoba ethanda **uJohn Langalibalele Dube**.

iii) Ukuqamba ngabantu abadumile

Lokhu kwenzeka uma kukhona umuntu odumile abazali abafuna ingane yabo yenze noma ifuze lowo muntu. Bekungaba umculi odumile kuvele kuthiwe **uMahlathini** ngoba bethonywe nguSimon Nkabinde obecula namaHotela Queens. Umntwana othile uqanjwe kwathiwa **nguShaka** ngoba abazali bethonywe nguHenry Cele. Umdlali webhola lezinyawo uba nakho ukuduma ngendlela yokuthi kutholakale sekunabafanyana abanamagama afana nawo**Jomo** ngoba abazali bethonywe uJomo Sono. Kwenye inkathi kuqanjwe ingane kuthiwe **uSidumo** ngoba bethonywe nguJoe Mafela.

Nepolitiki nayo inabo abantu abafana nawoDokotela Nelson Mandela okutholakala abantwana sebeqanjwa amagama anjengo**Mandela**. Nasemabhizinisini kutholakala amagama afana nelika**Maponya** usomabhizinisi waseSoweto.

b) Amagama achaza okuthile

Sike sasho ukuthi igama liyiketanga elixhumanisa amathongo nabaphilayo ngoba isiNtu sikwazi ukulandelanisa uzalo ngakho ukwazi amagama alabo abasaphila nabangasekho.

i) Ukuma kwezinto

Isimo sezinto sisho isimo esikhona ngenkathi ingane izalwa. Kwenye inkathi kuba khona ingane ezalwa kungafanele noma kungalindele muntu. Lolo hlobo lwezingane yilezi ezizalelwa ekhaya.

Amagama anikwa lezo zingane awavamile ukuba mahle. Kunalokho aveza ukuthi isimo sabazali besinjani ngenkathi bezalwa. Abantwana abanjalo bavama ukuba namagama afana nawo **Babuyaphi, uBafunani**, namanye.

ii) Isimo somzali esakhulelwe

Bekungenzeka ukuthi umakoti ushaywa njalo, ingane bese iqanjwa igama elithi **UMuziwenduku**.

Kuyenzeka ukuthi umakoti ubengafunwa lapha ekhaya. Bese umakoti akuveze ukuthi akancenge lutho lwabasemzini. Ingane ingaqanjwa igama elithi, **uNcengani**.

iii) Ukwanda komndeni

Umndeni usuke sewusho ukuthi sewandile phela bese lowo mfana kuba **nguSandile**. Kanti uma kuyingane yentombazana igama kuba **nguFikile**. Kuze kuthiwe intombazana kuyingoba ibilindelwe yase iyafika. Ngokufika kwaleyo ngane ebilindelwe bese uyanda umndeni. Uma ingane yokuqala emzini kungumfana, kuyajatshulwa ngoba kucatshangwa ukuthi leyo ngaye iyosimisa isibongo sasekhaya.

Leyo ngane igama layo kuba **nguVusumuzi**; noma kuthiwe **nguNkosana** kokunye kuthiwe **nguNdlalifa**. Uma umakoti elandelisa izingane zabafana, ziqanjwa ngokulandelana ngale ndlela: Umfana omdala: **uNkosana, noVusumuzi**. Sekuyothi izingane zabafana ezizolandela ziqanjwe la magama: **uMfanafuthi, uMakhosonke, uMzwandile, uMzikawupheli**. Akuphoqelekele ukulandela lolu hlelo kepha siveza umkhuba obonakala uvamile.

Uma kwenzeka umakoti elamanisa izingane zamantombazana, zingaqanjwa ngala magama alandelayo, intombazana yokuqala kungaba **uNtombinkulu** bese alandelayo kube: **uNtombifuthi, uNtombizandile, uNtombizodwa, uNtombizanele**. Nalapha bekungeyona impoqo Isimo sezinto singakusho ukuthi yiso ezidlale indima ebanzi lapho kuqanjwa lawa magama.

iv) Amathemba nokufiswayo

UNyembezi (1992:496) uthi ithemba yinto umuntu akholelwa kuyo ukuthi izomphumelelisa, noma isibindi sokuthi uzophumelela kulokho akufisayo. Abantu bakwaZulu baqamba amagama akhombisa ukuthi banethemba lokuthi into ethile izokwenzeka ngendlela abathanda yenzeke ngayo. NgokukaNyembezi (1992:115) futhi izifiso ziyilokho inhliziyo ekuthandayo. Ukulangazelela noma ukuba nenkanuko kumbe izilokotho. Ithemba nezifiso emagameni yinto enikeza umfutho wokuqamba ngendlela ezikhombisayo lezi zinto zombili. Igama liyaqanjelwa inhloso yokubeka izifiso zabazali ekukhuleni nasekuphumeleleni kwaleyo ngane.

Akekho umzali ongafisi okuhle ngengane nangaye uqobo. Amagama aqanjwa esuselwa ezifisweni nasemathembeni yilawa: **uThembani, uNomathemba, uSithembile, uThembelihle, uNompumelelo, uNolwazi, uMafa, uZuzile, uSifiso, uNomcebo, uNjabulo, uNomali**, namanye.

c) Ukugcina umlando

Kuba yisiko ukuqamba ingane ngoyisemkhulu. Lokhu bekwenzeka ezinganeni zokuqala emndenini. Lokhu bekuwuphawu lokugcina amagama asemndenini awumlando kuleso sibongo. Lokho kusiza ngisho nomalokazana bazi ukuthi yimaphi amagama okufanele bawagweme. Amanye awo **uHlathini noMbali**. Uma ngabe umalokazana akanayo inzalo bekuba nzima ukuba ahlale kahle. Ingane bekuba iyona

emenza umalokazana amukeleke emzini. Uma engenayo ingane kusho ukuthi akasavelanga njengobalulekile ekugcineni umlando womndeni.

4.11.2 AMANDLA OKUQAMBA

Umcwaningi uthole ukuthi noma ngubani onikwa igunya lokuqamba uye athande ukuza nokusha okungalindelwanga. Lokhu sekuzomenza ukuthi abe nendlela yakhe alindele ukuthi imenze abe ngohlukile kwabanye abaseduze kwakhe. Kuyigunya lakhe oqambayo ukuthi kube namagama yena uqobo awathandayo kodwa futhi azokwenza umahluko kwabazolisebenzisa igama. Okungakhohlakali ukuthi lawo magama azowaqamba kuyaziwa ukuthi azoba namandla okuguqula izimo eziningi ezihambelana nencazelo yawo emphakathini wonkana. Umqambi, ngaleyo ndlela, uye athande futhi uhlobo lwemisindo ezoba nobunkondlwana ngandlela thile. Yikho

abanye baye baze bazithole ebuchuleni babo bokuqamba sebefaka izijobelelo ezizophoqelela ubuhle engxenyeni yegama. Kulokhu amagama amaningi abe eseba nesijobelelo u-*hle*.

Ngale ndlela kuvela amagama afana nathi, u**Thandokuhle** (ukuze athande okuhle njalo), u**Vumokuhle** (ukuze amukele izinto ezinhle njalo), u**Funokuhle** (ukuze athungathane nezinto ezinhle empilweni yakhe).

Ukwakheka komzimba kuyaba yimbangela yokubela kwamagama akuchazayo. Inkinga ukuthi uma umzimba ungemuhle,

Igama liwenza uhlale unjalo ngenxa yethonya lencazelo. Abaningi abanamagama avela ngenxa yokubukeka nokwakheka komzimba banamagama afana nathi: u**Ncane**, u**Sidudla**, u**Madolo**, u**Makhanda**, u**Mzimba**. Uma umzimba wakho umncane kuneminyaka onayo, kuvese kuthiwe **unguNcane**. Kwesinye isikhathi ingane ibe nje nomzimba omkhulu kakhulu bese iqanjwa igama elithi u**Sidudla**. Kuyenzeka ingane ibe namadolo amakhulu, noma amadolo ayo ahlengane lapho ihamba bese iqanjwa igama lokuthi **nguMadolo**.

Kuyenzeka ingane ibe nekhanda elikhulu kube ngathi liyasinda. Leyo ngane kuba **nguMakhanda / nguKhandakhulu**. Akugcini lapho. Nezinye izingxenye zomzimba ziyawaveza amagama avela ngale ndlela. Amanye awo ngawo**Mahlombe**, u**Mehlwana**, u**Mehlokazi**, u**Magwegwe**, namanye.

La magama avamise ukuqhamuka kubazali ngoba yibo ababona abantwana babo nemizimba yabo kuqala bengakafinyeleli emphakathini.

Uma bezamile ukugwema lolu hlobo lwamagama, umphakathi ube sewuvala isikhala. Okukitazayo ngala magama ukuthi uma umntwana ekhula bese ewushintsha umzimba azalwe nawo, igama lingaguquka. Uma lingaguqukanga lihlala liyisikhumbuzo sokuthi ngenkathi emncane umntwana wayenomzimba onjani.

4.11.3 EZINYE IZIZATHU ZOKUQANJWA KWAMAGAMA

Emphakathini wamaZulu amagama ayeqanjwa kudala, okusenzeka namanje, ayeveza isimo sokwaneliseka ngandlela thile, ukukhononda kulabo umqambi asondelene nabo, kanti futhi kwakuyindlela yokusola noma ukuzabalaza ngokuthi kuqanjwe amagama analo moya.

Owesifazane KwaZulu wayedlulisa ukungeneliseki ngokuthile kumyeni wakhe ngokuqamba ingane igama elisivezayo isimo sakhe. Kanjalo nomyeni wayeyiqamba ingane igama elikhumbuza inkosikazi yakhe okuthile okumele kulungiswe. Njengegama elithi **uMuziwenduku**, leli gama lingaqanjwa ngowesifazane enganeni yakhe yomfana ngokubhuqa ngoba ebonisa noma azisa umphakathi ukuthi ubaba walapha ekhaya umuzi uwubusa ngenduku ukuxazulula izinkinga. Njengegama elithi **uQhamukephi**, leli gama lingabonisa ukukhononda kowesilisa ngengane asola ukuthi akuyona yalapha ekhaya. UKunene (1971:13) uthi:

In naming a child, the Basotho did not, as a rule, choose a name simply because the parents liked it, but for its relevance to a given situation, or for a certain purpose that

that name was supposed to fulfil, this is in addition, of course to naming the child after someone, usually a relative. There was, besides, the belief that when it grew up, a child might act, according to its name. The saying, Lebiso-lebe ke seromo, that is: 'An ugly name makes its bearer behave according to it', reflects this attitude. Thus, choosing a name for a child was a serious matter, and not always an easy one.

Ziningi nezinye izizathu ezadala ukuthi umuntu aqanjwe igama lasekhaya azobizwa futhi aziwe ngalo. Uma senza iqoqa singathi amagama amaningi aqanjwa esuselwa kulokhu okulandelayo:

ISIZATHU	AMAGAMA AWUMPHUMELA
Ukubaluleka kwesizwe namadlozi	uBongisizwe; uMakhosi
Ukubaluleka kwesibongo noma kwesithakazelo	uZamaJobe; uZamaNtungwa
Ubulili	uMakhosazana; uMfanafuthi
Kususelwa emagameni ezilwane	uMpisi; uBhubesi
Isimo ngesikhathi umntwana ezalwa	uNomvula; uNomasonto
Ingxabano	uNcengani; uDelinkani; uMpini; uNompi
Uthando	uNtando; uThandanani

Lapha ngezansi sizobheka lezi zizathu ezengeza kwesikhulume ngazo esihlokwaneni esingenhla. Sizocubungula isizathu ngasinye ukuveza ukuthi bekusuke kuzizathu zini ezisusa abantu ukuthi baqambe amagama.

EsiZulwini kukholelwa ukuthi umntwana uyigugu futhi uyisipho esivela kuMvelingqangi. Umntwana uyaye aqanjwe igama njengendlela yokubonga ubukhulu bamandla nemilingo evela kuMvelingqangi ekuphumeliseni ukuzalwa komntwana. Noma yimuphi umntwana ozelwe ekhaya uye ahlathelwe imbuzi kubongwa

amadlozi noMvelingqangi ukuthi sekunelunga elisha emndenini. Lo mcimbi uye ubizwe ngokuthi yimbeleko yomntwana.

Izingane bezicelwa kuMdali nasemadlozini asekhaya. Kokunye umakoti obebonakala kungathi akanayo inzalo ubeye abekwe ezicelweni ezibhekiswe emadlozini kumbe kuMdali. Kuthi lapho imithandazo isiphenduliwe bese kubongwa. Phela ingane kuthiwa yisipho esivela phezulu, ngakho-ke, kuyadingeka ukuba kubongwe kulabo abaphendule imithandazo. Amagama alandelayo abonisa ukubonga kuMdali.

UNkosinathi: Leli wuhlobo lwegama eliqanjwa umntwana uma abazali bekhombisa ukubonga lapho bathole umntwana wesilisa elichaza ukuthi iNkosi ibe nabo ekuzalweni komntwana. Umcwaningi uthole ukuthi umthandazo yiwona osizile ukuba abazali bathole le ngane. Leli liyahlala engqondweni yomntwana aze abe yilo. Abazali basuke babaza amandla kaNkulunkulu. **UMusawenkosi:** Leli igama eliqanjwa ingane yesilisa elibonga umusa wenkosi bona abazali abawubabazayo. Liyahlala ezingqondweni zabazali bese ingane iba yilo lapho ingane isililandela kube yisimangaliso esivela kuNkulunkulu kubazali. Lapha ngezansi sizokwenza uhla lwamagama azwakalisa ukubonga kwabazali ngenhlanhla iNkosi ebezwele ngayo.

UBonginkosi, uBongani, uBongumusa, uSibongumusa, uSibongile noSiyabonga. Lawa magama aqanjwa abazali abawaqamba izingane achaza ukuthi kube ngomthandazo ukuze bathole lezo zingane. **UThandazile / uNomthandazo / uKhulekani.** Abazali ngalawa magama babonga uNkulunkulu ngoba lezi zingane kuyizingane ezizalwe ngempumelelo yomthandazo. Kubazali bazo lezi zingane

igama lihlala engqondweni bese ingane iba yilo, ihlale njalo ithandaza. Igama elithi u**Siphosenkosi** linikwa ingane yomndeni okholwayo. Abazali basuke beyibona iyisipho inkosi ebaphe sona lapho besekulahlwe ithemba.

Kanti u**Sibusiso** / u**Busisiwe** abazali bebonga isibusiso esivela enkosini ngokuba ibabusise ngengane. **USijabulile** / u**Jabulile** / u**Jabulani** ngamagama asho ukuthi abazali bajabulile ngukubelethwa kwengane yabo.

Amagama asuselwa esimeni sekhaya

EsiZulwini kuba khona isimo sezinto ezingekhulumeke noma zixoxeke. Lezi zinto ziyaye zivele ngokuthi kuqanjwe abantwana amagama axoxa ngazo. Kungathathwa ngokuthi intombazane ikhulelwe kodwa ibe ingazi ukuthi ikhuleliswe ngubani.

UMboneni: Leli gama linikwa ingane ebingabazeka ukuthi ngeyaleso sibongo. Kumele wonke umuntu ozwa leli gama ayibhekisise.

UQedusizi: Kusuke kuyigama elinokubonga ukuthi le ngane ngokuzalwa kwayo usizi obelubaphethe abazali luphelile. Kungenzeka ukuthi bekunefa elingaziwa ukuthi lizonikwa bani ngaphandle kwayo. Manje seyizelwe.

UDaluxolo: Leli gama liqanjwa ingane kubonga abazali noma umndeni ukuthi ngokuzalwa kwengane kulowo mndeni kube noxolo. Umcwaningi uthole ukuthi igama elinjengaleli liyasetshenziswa ngoba umndeni ububiza umakoti ngenyumba.

Amagama asuselwa ezilwaneni

Ebantwini abangamaZulu ukhona umkhuba wokuqamba ingane ngokusebenzisa amagama asuselwa emagameni ezilwane.

Empeleni lo mkhuba awugcini kuphela kumaZulu, kodwa kuba umkhuba wabantu bomdabu base-Afrika. Ebantwini abangabaNguni lo mkhuba wenziwa ngoba kusuke kunenkolelo yokuthi uma uqamba ingane, kukhethwa igama lesilwane esinamandla noma esihlakaniphile, sibe namacebo leyo ngane nayo iyofuza ukwenza kwaleso silwane. Kuyobhekwa izilwane ezinjengeMbube namanye.

UMbube - ngoba leyo ngane abazali batshala lelo gama engqondweni yengane bese nayo iba yilo. Yilapho kuvela khona ukuthonya kwencazelo. Leli gama liqanjwa ingane yesilisa.

UMpunzana - leli yigama elisuselwa esilwaneni esiyinyamazane. Umcwaningi uthole ukuthi iningi labantwana abanalelo gama bagijima ngendlela eyisimanga. Kuvese kube ngumlingo lokho ekusebenzeni kwengqondo yomuntu.

UMpisi - leli kuba yigama elisuselwa esilwaneni esiyimpisi. Kuvelile kulolu cwaningo ukuthi izingane ezikhohlisa abazali ngamacebo amabi zisuke zilandela indlela lesi silwane esenza ngayo ikakhulu ezinganekwaneni.

Amagama asuselwa ezithakazelweni

Umcwaningi uthole ukuthi amagama ayasuselwa ezithakazelweni, imvamisa yalawo magama aqanjwa izingane zesifazane. Into egqugquzela ukuvela kwalawa mgagama ukuthi kusuke kufungwa ukuthi le ngane eyakwasibanibani. Umzali kaningi kula magama usuke ebonisa ukuthi le ngane ngeyalapha ekhaya ngempela.

- **uZamaNtungwa**, uma kuyingane ezalwa kwaKhumalo.
- **uZamaBhele**, uma kuyingane ezalwa kwaNtuli.
- **uZamaNgwane**, uma kuyingane ezalwa kwaHlongwane.
- **uZamaJobe**, uma kuyingane ezalwa kwaSithole.

Singagoqa sithi amagama awaqondiswe kuphela ezinganeni, kodwa kuba izinjongo zomzali. Abazali basuke befisa ukuthi abantwana babe nakho ukulandela amagama abo, bese abantwana bayawalandela bawafuze. Lawa asuselwa ezibongweni anomthelela owenza ingane inamathele esibongweni sayo. Ivama ukuwazisa namadlozi akubo, yazise umndeni, ibambebele emasikweni esibongo sayo. Izingane eziqanjwe kanje zivama nokuthi zephuze ukugana ngoba lokho kuzoguqula isibongo kanti ziqanjwe ngaso.

Umcwaningi uthandile ukudlulela nakwezinye izilimi ezikhona nokho kuleli ukubona ukuthi amagama esiNtwini awanayo yini indlela efanayo aqanjwa ngayo. Lapha ngezansi sizobheka kancane nje izilimi ezinye ezihlalisene kuleli.

4.12 UKUQANJWA KWAMAGAMA ESISWATI

Ziningi izizathu ezibekwayo maqondana nokuqanjwa kwamagama asekhaya esizweni samaSwati. Umcwaningi uwaphenyile amagama ezingane zamaSwati ngoba lesi sizwe esakhelene namaZulu. Umcwaningi lapha lubheke ukuthelelana kwezizwe ezakhelene ngamasiko nanokuqamba amagama.

UNdimande (2001:100) umcwaningi uthole ukuthi uNdimande uveza ukuthi isimo sezulu ngokunye okusetshenziswayo esiSwatini njengoba kwenzeka esiZulwini. Kube ukubaluleka komfana noma intombazane emndenini okubhekisiswayo.

Amadlozi nawo adlala indima ebalulekile esizweni samaSwati uma kuqanjwa amagama. Isibongo naso umcwaningi utholile ukuthi siyasebenza, ikakhulu isithakazelo, lapho kuqanjwa igama. Esibongweni sakwaMabuza izingane zakhona zabafana kuba ngo**Mshengu**, **uMavuso** namanye amagama. Lawa magama aqanjwe ngoba kusuke kuyigama likayise. Lokhu kuvimbela ukutholakala komalokazane sebephimisa izinhlamvu ezitholakala egameni likababezala. Leli yisiko lokuhlonipha. Akhona amagama anikwa abesilisa kuphela, njengalawa: **uMakhosesizwe**, **uMakhosonke**. Kukhona aqondene nesifazane njengo**Makhosazana** no**Nkosazana**. Ukuphetha lesi hlokwana, sithola ukuthi isiSwati naso siyayilandela indlela yamaZulu nxa eqamba amagama.

4.13 UKUQANJWA KWAMAGAMA ESIXHOSA

UNdimande (2001: 109-110) uyakufakazela ukuthi kukhona ukufana lapho kuqanjwa amagama ezizweni ezinsundu zaseNingizimu Afrika. Lokhu ukuveze ngokuthi abheke ukuqanjwa amagama ukuthi bekuba ukuthi ingane izalwe kunesimo esinjani ekhaye.

Umcwaningi uthanda ukubonisa ukuthi izizwe zaseNingizimu Afrika zinendlela efanayo eziyilandelayo lapho kuqanjwa amagama. Isiko lokuqanjwa kwamagama esizweni samaXhosa wukuthi igama liba yisibuko sosikompilo emaXhoseni.

EmaXhoseni kukholelwa ekutheni abantwana bavela enkosini ebizwa ngokuthi u**Qamatha**. U**Qamatha** yidlozi elikhulu lamaXhosa. Lokhu kufakazelwa u-Scheub, 2000, aqhubeke ngokuthi amaXhosa akholelwa ekutheni umntwana uyisipho esivela

ngokunxusa leli dlozi. Kuvela izinto eziningi emagameni ezisho ukuthi umntwana uvele ngokucelwa ngale ndlela. AbeNguni banenkolelo yokuthi abantwana bavela kuNkulunkulu ngesicelo esihanjiswa kuYe ngamadlozi. Nakuwona amaXhosa amagama aqanjwa esuselwa ezintweni ezahlukene njengayo inkolo, isikhathi, umntwana azalwe kuso, isimo sasemndenini ngesikhathi umntwana ezalwa, ubulili bakhe njalonjalo.

KubeNguni kuyashiwo futhi ukuthi kungumkhuba wabo ukuthi baqambe amagama basebenzise awezilwane nawezinyoni. Isizathu salokhu, ukuthi umcwaningi uthole ukuthi abazali bafuna ingane ithonywe ngamaqhinga nobuhlakani balezo zilwane nalezo zinyoni, kanjalo nesithunzi salezo zilwane.

Sizobhekisa ezibonelweni ezimbalwa ezifakazela okushiwo ngenhla:

UNozibele - Leli igama liqanjwa umuntu wesifazane lichaza ukuthi loyo muntu unomusa.

UNomacawe - Leli igama liqanjwa umuntu wesifazane lichaza ukuthi lowo muntu wazalwa ngosuku lwangeSonto.

UDiliza - Leli igama liqanjwa umuntu wesilisa lichaza isenzo sokususa inzondo noma ububi.

UZwelinzima - Leli gama liqanjwa umuntu wesilisa lichaza isimo esinzima esasikhona ezweni ngesikhathi kuzalwa lo mntwana.

Kuyacaca ukuthi isiXhosa naso siyayilandela indlela amaZulu aqamba ngayo amagama.

Uma sibheka incazelo yamagama, siphenya ukuthi ezizweni zombili kwenzekani ngayo, siyathola ukuthi izingane ngobuningi bazo ziyayilandela incazelo yegama. Ocwaningweni kuvelile ukuthi abazali ngokuqamba izingane ngamagama anganambitheki, inhloso akukhona ukuqalekisa ingane. Inhloso ukuba ingane ikhule

yazi umlando okhona ngayo. Kuyenzeka nokho ukuthi ingane ingawazi umlando ngenxa yokungabibikho kwabomndeni abazimisele ukuyichazela ngawo.

Ngaleyo ndlela kwenzeka noma yini ngegama. Ingalilahla nokulilahla igama lelo uma linganambitheki.

4.14 UKUQANJWA KWAMAGAMA ESISUTHU

Esizweni sabeSuthu, amagama aqanjwa kususelwa emagameni ezinto noma izimo ezikhona. Kuvele ukuthi akukho mahluko nendlela amagama esiNguni avela ngayo. Lokhu sizokubona ezibonelweni ezethulwe ngezansi.

Serame - Lena ingane ezalwe isimo sezulu sikhombisa ukubanda.

Lefu - Lena ingane ezalwe kunesifo ekhaya. Igama elinje libonisa esehlakalo esithile.

Halane - Lena ingane ezalwe ezweni kunendlala.

Mahlomula - Lena yingane ezalelwe esimweni esidabukisayo. Kubonisa isimo sempilo emndenini kumbe ezihlotsheni.

EsiSuthwini kunomehluko omncane okhona ovela ekusetshenzisweni kolimi. Lapha sibona ulimi lwesiSuthu lweqa iziqalo zamabizo. Konke okunye kuyafana nokwenzeka esiNgunini.

UNdimande (2001) ubheke nje ukuthi amagama aqanjwe kanjani. Akashongo ukuthi ngabe igama linamandla nethonya elingakanani ekukhuleni kwengane emphakathini.

Kusobala ukuthi yena ubeveza ukuthi igama alimane ne liqanjwe kungekho isizathu. Akugqamisayo ukuthi umqambi gama uphenduka ungqoshishilizi ngoba akekho ongamphikisa. Kulolu cwaningo sibuye sibheke ukuthi yini lena eyenza ingane ililandele igama eqanjwe lona.

Kule ngxenye siphetha ngokucaphuna uMbiti (1969:118-119) lapho ethi khona ngokuqanjwa kwamagama:

Among primitive peoples, and throughout the ancient East, the name denotes the essence of a thing: to name it is to know it, and consequently to have power over it... to know the name of a person is to be able to hurt him (hence 'taboo names' among primitive peoples, and secret names among the Egyptians) or to be able to do him good, e.g. Moses, whom God knew by name (Ex. 33:12,17). To name a person is to assert one's authority over him, and this explains the changes of name imposed by a master. The pharaoh gave Joseph the name of Saphenath-Panear (Gen.41:45). The chief of the eunuch changed the names of Daniel to Belteshazzar, Hananiah to Shadrach, Mishael to Meshach, and Azariah to Abednego (Dan.1:6,7)

Okutholakalayo ezilimini ezahlukene ukuthi isiNtu sinye, siyafana. Izizathu ezenza kube nohlobo oluthile lwamagama aqambekayo emindenini nasemiphakathini ziyafana. Namagama aqanjiwe aziphatha ngendlela efanayo futhi ezinganeni ngokuthi anamathisele incazelo yawo, umntwana agcine eseyilandela. Amagama anamandla okulawula oqanjiwe yonke indawo nangaso sonke isikhathi.

Ngisho nomqambi uyathonywa yigama lakhe ngokuthi wonke amagama anamandla okuthonya lowo oqanjiwe. Imilingwana evezwa ngamandla iyenzeneka ezizweni zonke ezimnyama.

Noma kuxoxiswana nabathile ngalokhu kuyatholakala ukuthi yinto ebonwa yizilimi zonke le yokuziphatha kwamagama kubantu bese begcina beziphethe njengawo nabo.

4.15 AMAGAMA AMAZWE

Sizokhumbula ukuthi ngokukhululeka kwamazwe aseNyakatho ne-Afrika ebugqilini bokucindezelwa ngamanye amazwe, kwaba khona ukushintsha kwamagama alawo mazwe. Kwadingeka ukuthi aguquke amagama awo ngoba izinhloso zokuqanjwa ngabacindezeli zazingaziwa. Noma zazingaziwa kodwa zazingenabo ubuhle kwababecindezelwe. Okunye ukuthi igama elidala uma lingaguqulwa isakhamuzi sihlala sikhumbula ubuhlungu bokubuswa ngesinye isizwe. Lokhu kukhombisa ngokusobala ukuthi igama aliyona nje into evela ngoba kufanele izwe nezwe laziwe ngegama lalo, kodwa kunenhloso egameni ngalinye.

NeNingizimu Afrika iwaguqulile amagama amaningi ngaphakathi ezweni. Yigama elithi South Africa elingakaguquki yize inkululeko itholakale eminyakeni engaphezu kweyishumi edlule. Ukuguquka kwamagama ingakatholakali inkululeko eguqulwa amaBhunu namaNgisi ngeke singene kakhulu kukho.

Lolu cwaningo lubhekene nokuguqulwa kwamagama emva kwenkululeko. Nokho ukuba bekukhona lapho abamnyama beke bavunyelwa khona ukuthi baguqule igama, besizokucwaninga lokho.

Nanoma leli gama leNingizimu Afrika livusa amaxeba okugqilazwa ngezindlela eziningi, kodwa isakhethe ukuqhubeka nalo igama elidala. Singasho ukuthi azidluli kalula izidubulo zezinto eziwubandlululo lakuleli ezifana nawo *Group Areas Act* (umthetho owawuhlukanisa abantu ngokwezindawo) *The Internal Security Act* (umthetho wamazwe ngamazwe wokuzivikela), *cross-border raids* (ukubulawa

kwababeka umngcele), *death in detention* (ukufa kwababegqunywe emajele) kanye ne*Bantustans* (okwakungukunikwa kwabamnyama izindawo okumele bazithuthukele bebodwa kuzo).

Umcwaningi uthole ukuthi ngezinsuku zomzabalazo kunezinhlango ezazilwela inkululeko ezase ziqalile ukubiza iNingizimu Afrika nge-Azania. Leli gama lidabuka egameni lesi-Arabhu elithi 'Zanj', okusho ukuthi iZwe Lomuntu Onsundu. Lokhu kugcwaliswa nguThami kaPlaatjies ongunobhala wombutho wePan Africanist Congress (ngesikhathi socwaningo) uma ethi:

...we don't know this country's pre-colonial name and the nearest approximation of our identity and collective history is embodied in the name Azania. (Sowetan Sunday World 21st October 2001:15)

UKedibone yena ngakolwakhe uhlangothi uthi:

... to us the name South Africa invokes painful memories and the name Azania was, and still is, in pursuit of our goal of black self assertion. The continued use of South Africa is an insult to our new nation. ...we cannot remain with a colonial tag because that implies an acceptance of what they did to us. (Sowetan Sunday World 21st October 2001:15)

Kulawa mazwi kuyabonakala ukuthi abakhele leli abanakuthula nje kuqhutshekwa negama elithwele izinhloso ezingaziwa. Kuze kube ngconywa ukuthi yigama elivumayo ukuhunyushelwa kwezinye izilimi zakulo leli.

Kuyaduduza kancane ukubona ukuthi alinayo incazelo eyingozi ngoba lisho nje kuphela ukuthi yizwe elimamaphi ne-Afrika iyonkana.

USolwazi uTom Lodge owengamele umnyango wePolitical Studies eWitswatersrand (ngesikhathi salolu cwaningo) uthi yena leli gama elithi Zanj linezinto zalo nalo.

Welula athi:

...while it is true that the word Zanj means the land of black people, it was, in its original Arabic sense, derogatory, in that it referred to Africans as dark-skinned people, as opposed to Arabs, who are light-skinned. (Sowetan Sunday World 21st October 2001:15)

Kusezandleni zalowo oyophumelela-ke kule mpikiswano ukuthi igama leNingizimu Afrika lizoke liguquke yini noma cha. Uma kuphumelele abafuna ukuliguqula leli gama, kungase kube yiZanj. Kuyangabazeka kodwa lokho ngoba kuseyigama elingaveli ezilimini zaleli zwe. Uma kuphumelele abaphikisa leli gama, lelizwe lizohlala libizwa nge**Ningizimu Afrika**, yize umlando waleli gama uvusela abalakhele amanxeba amadala. Uthi uSolwazi Lodge yena akavimbeli umphakathi ukuthi ube negama elisha lezwe, kodwa uthi leli elithi Zanj yigama elingelihle elivela ezilimini zaseYurophu. Mhlawumbe belingcono naleli eliphakanyiswa ngezinye izinhlangano zepolitiki ezihlongoza igama elithi '**Maluti**', okuyigama lentaba ethile eseziNtabeni zoKhahlamba.

4.16 UMLANDO WAMAGAMA AKWAMANYE AMAZWE

Amanye amazwe ase-Afrika anezindlela zawo zokuqamba amagama kubantu. Kwezinye izindawo umuntu uqanjwa igama engakazalwa, kwezinye emva kokuba ezelwe. Ababhali abehlukene abafana noChurk Orgi (1972), uMönnig (1967), bayakufakazela loku. UMbiti (1969) noMadubuike (1976) bathi kwamanye amazwe ase-Afrika kuba khona umcimbi uma kuzoqanjwa umntwana igama.

Lo mcimbi wethanyelwa amalunga omndeni, izihlobo, omakhelwane nabangane. E-Afrika igama lithathwa njengengxenywe yomuntu, ngaleyo ndlela liyaye licatshangwe ngaphambi kokunikwa umuntu. Kwejwayelekile ukuthi amagama abe nencazelo, okuyiyona eza namandla okuphumelelisa inhloso yegama njengoba sesishilo ezigabeni nasezahlukweni esisuka kuzona. U-Ashley (1989:240) uyakufazela lokhu ngokuthi athi:

Experience suggests and research confirms that the individual who has been blessed with a well-chosen name tends to go through life better adjusted to family and more

popular and successful with others, more secure and better able to take advantage of all potentials.

UMbiti (1969:118) yena wenaba ngokuqanjwa kwamagama e-Afrika athi:

Nearly all African names have a meaning. Some names may mark the occasion of the child's birth. For example if the birth occurs during rain, the child would be given a name which means 'rain' Nomvula; if the mother is on a journey at the time, the child might be called 'wanderer' Nokuzula; if there is a locust invasion when the child is born, it might be called 'locust' Ntethe.

Bonke laba bahluzi bagcizelela ukuthi igama malibe nencazelo. Bonke bagcizelela ukuthi umqambi wegama uba nephupho afuna lifezeke ngaleyo ngane ayiqambayo. Leli phupho yilo kanye elenza amandla egama azibonakalise kulowo owethiwe uma eqhubeka nempilo. Lena yinkolelo ekhona e-Afrika jikelele futhi ebusa imiqondo yabaqambi.

Kwesinye isikhathi umntwana unikezwa igama kususelwa osukwini azalwe ngalo. Lo mkhuba wejwayeleke kakhulu emazweni afana noGhana, Uganda, eNingizimu Afrika kanye nakwamanye amazwe aseNtshonalanga ne-Afrika.

Kwesinye isikhathi kubhekwa isikhathi umntwana azalwe ngaso, okungaba isikhathi sendlala, ukuna kwezulu noma kunesomiso njalunjalo. Sikubonile futhi lokhu eNingizimu Afrika. Kuphinde kufakazelwe ngokushiwo nguMutwa (1966a) ukuthi igama lesiNtu aliwona umsindo nje kodwa liqukethe bonke ubunjalo bomuntu kanye namandla anawo.

E-Afrika amagama aqanjwa kususelwa emagameni ezinhlobo zezilwane. Sizwile ngalokhu ngenhla, kuyabonakala ukuthi iNingizimu Afrika ilandela i-Afrika yonkana. Sizokhumbula ukuthi kuvelile ezahlukeni ezedlule lokhu okushiwo ngu-Ashley (1989:217) ngezansi nxa ethi:

Jews change the name of a sick infant (perhaps to restore life) to confuse the Angel of Death if he is sent to take the child. Judaism has a healthy respect for all names of power and a strong tradition of the power of names.

Phela amaJuda, njengoba kuvela lapha ngenhla ahlonipha amagama ngendlela exakile. Anenkolelo ekutheni igama linawo la mandla esikhulume ngawo okuthonya umuntu alilalele, alilandele, limbuse ezintweni cishe zonke azenzayo. Okuningi kwalokhu esikushoyo sizokubona emazweni azocutshungulwa lapha ngezansi.

Uma sibheka abantu baseZimbabwe siyathola ukuthi ezombusazwe yizona kakhulu ezabangela ukushintshwa kwamagama kubantu bomdabu bakhona. Namanje lokho kushintshwa kusenzeka. Ngokulanda kwephephandaba lakhona i*Zimbabwean*

Sunday Mail (1998,28July:24), u-Emilia Zindi ufakazela umbono kaMohd Yaakub ongenhla lapho echaza khona ethi:

Many Zimbabweans who went out to war during the liberation struggle had to change their names for security reasons, both their personal security and that of family members. At independence, some veterans reverted to their names immediately while others clung on.

Yilapho sithole khona ukuthi iningi lamabutho omzabalazo abuyela emagameni awo ngosizo lwabameli. UMnumzane uCharles Ndhlovu, ebuyela egameni lakhe lokuzalwa uWebster Shamhu, uthi yena wazethwesa leli gama ngoba wayefuna ukuletha izinguquko ezaphoqelesa ukuthi kube khona ukuvukela umbuso. Uthi emzabalazweni kuba khona ubumbano oluholela ekuveleni kwamagama amaningi amasha. Uthi yena akalona iNdebele kodwa waqoka lesi sibongo (Shamhu) samaNdebele ngoba efuna ukugwema ukwaziwa ngegama nesibongo sangempela. ukhetha ngobuzwe. Uthi kunengozi ukuthi umuntu asebenzise igama lakhe lokuzalwa esekudingisweni.

Ngamanye amazwi igama lakhe lokuzalwa liyawuyeka umsebenzi walo ngoba laliqanjelwe ukuthi alisebenzise ezweni lakhe. Uma esesekudingisweni sekufuneka elakhona ngoba sekunezinhloso ezinye ngaye. Nokho elikaWebster akucaci ukuthi lenza muphi umahluko ngoba akulona elolimi lwakhe.

Kulabo abanamathela emagameni asemzabalazweni singabala **uStalin Mau-Mau** othi uma echaza ukuthi kungani angabuyeli egameni lakhe lokuzalwa aphenndule ngokuthi: ‘Leli gama lihambisana namaMau-Mau aseKenya ayezinikele emzabalazweni, kuthi leli elithi Stalin lona linomlando wokulwela inguquko eRashiya’.

Uthi lapho echaza, athi kuyenzeka umuntu azifanise nabantu abathile obakhonzile, ngakho akulona iphutha ukuzibiza ngamagama abo. Ephephandabeni *iZimbabwean Sunday Mail* (1998, 28 July :24), uthi:

The general feeling was that people assumed certain names which had direct relevance to the struggle that was being waged.

Uthi enye imbangela yokuguqula amagama kwakuwukudukisa umkhondo ukuze kuthi lapho bebanjwa izitha zehluleke ukuhlukumeza imindeni yabo. Ayabonakala amandla egama lapha. Kuyabonakala futhi ukwethembela komninigama egameni lakhe, ikakhulu igama aziqambe lona ngenhloso ayazi yena.

Unkosazana Vivian Mwashita emzabalazweni wayaziwa ngelikaVivian Kundai Tichatonga Mabhunu. Kwakungunyaka we-1975 eseNyadzonya. Wabuyela esibongweni sakhe sokuzalwa wase elahla igama elithi Naome. Elikavivian uthi lisho ukugqugquzeleka nokuhlala unelaka lokulwa nxa usemzabalazweni.

Esinye isizathu sokuzethwesa igama likaVivian kwakungukuthi ozakwabo emzabalazweni basebeze bakhetha ukumbiza ngalo.

Umphathi we*Zimbabwe Broadcasting Corporation* uVictor Mhizha Murira yena igama lakhe kwakungu-Elisha Murira ngokuzalwa. Wazethwesa elika Victor Mhizha emzabalazweni ababewubambe bekwelaseMozambique. Omunye webutho lomzabalazo, uNkosazana Irene Zindi, wethiwa elikaZvisinei Tichatonga uma efika enkanjini ngonyaka we-1975. Sekuphele unyaka wakhetha ukuzibiza ngokuthi unguJillie Flamingo ngoba ezwa igama aqanjwe lona lingamfaneli. Ngonyaka we-

1981 wabe esebuyela egameni lakhe lokudabuka lika-Irene Zindi. Lokhu wayekwenzela ukuthi ubuzwe bakhe bungahambi negama abangalazi ekhaya. Phela igama elithi Zvisinei Tichatonga lalingenawo amandla amahle ngoba elasezizweni.

ULee Maidza yena wayenguTakawira Watema okuchaza “ukuthi abantu abansundu baphansi kwengcindezelo”. Wayebuye aziwe ngoChimurenga lapho ebizwa ngontanga yakhe emzabalazweni. Leli gama likaTakawira Watema waqanjwa lona nguChivivito eShai Shai owayephetha enkanjini ngonyaka we-1977. Uthi yena ubuyele egameni lakhe lokuzalwa likaLee Maidza ngoba azi ukuthi umphakathi wangakubo awulazi leli elisha afika nalo.

Abalwela inkululeko bakuthola kuyilungelo eliyinqayizivele ukuthi baziqambe kabusha ukuveza indlela abazimisele ukuyibamba ngayo impi. Lokhu kwakuze kuveze udumo lwezikhungo ababeqhamuka kuzo.

Ishoshozela eligama lalo nguJames Bond kwakwaziwa ukuthi uma lilwa lizolingisa lo mdlali wamafilemu onobuhlakani.

Konke lokhu osekushiwo kuveza ubufakazi obunzulu bokubaluleka kwegama kanye namandla eliwavezayo uma liqanjwe kubhekiwe ukuthi libe nemiphumela. Izimpi bezingqotshwa ngokunamathisela ubuchule beshoshozela egameni elilini kiwe. Ngisho nomoya wokulwa kwababelwela inkululeko kwakuyaye kugqugquzelwe yigama aphiwe lona elimenza azibone eyilo kumbe eyilowo elithathwe kuye. Asinakuwathinta amazwe amaningi ngoba ucwaningo lwethu luhlelelwe ukubhekana namagama ezwe

laseNingizimu Afrika. Lokhu bekungukucacisa indlela ama-Afrika athembela ngayo emagameni.

4.17 ISIPHETHO

Kulesi sahluko umcwaningi wethule umlando nobuciko bokuqanjwa kwamagama ezweni laseNingizimu Afrika, ezizweni ezingomakhelwane kanye nakwezinye ezikulelizwekazi. Inhloso bekungukuqhathanisa izizwe zase-Afrika naleli laseNingizimu Afrika. Okutholakele ukuthi amagama ayinto ebaluleke kakhulu emphakathini wonke, kuzo zonke izimo kanye nakulo lonke ikusasa umuntu nomuntu ozelwe elisammele. Kuvelile ukuthi amagama ezilimi zezinye izizwe awabaluleki kangako emiphakathini ensundu. Kuhamba phambili kumuntu nomuntu ukuthi abe negama alaziyo ukuthi lisho ukuthini. Uma ethathe igama lomunye umuntu odumile uzinamathisela ezenzweni ezinhle zalowo muntu.

Kubuye kwabhekwa nobunzulu begama obukwazi ukuveza amandla akhona egameni okuyiwona esibhekene nawo kakhulu. Kuvelile ukuthi igama negama lokho eliqanjelwe khona liyakufeza, kukuhle kukubi. Kubonakele ukuthi kuyohlala njalo kuyisimanga okwenziwa nguMdali ukuthi amagama abuse izimpilo zabantu kusukela ebunganeni kuze kube sebudaleni.

Kubonakele futhi ukuthi igama noma liguqulwa kuba khona umahluko empilweni yomuntu. Okokuqala, kuyanyamalala okudala obekulawulwa yigama elilahlwayo. Kuyachuma okubekelwe igama elisha ngoba ukulibiza njalo kwenza lowo muntu azibone eselilandela. Kuyisimanga ukuthola ukuthi noma umuntu eselandela igama

alibonayo ukuthi liyamlimaza, kodwa akakwazi ukulibalekela, uma nje esabizwa ngalo. Nokuthi-ke igama ebelinenhloso yomunye umuntu, uma oselithathile ezimisele ukuyamukela leyo nhloso, iyamnamathela futhi.

Sibonile futhi ukuthi amazwe amaningi ase-Afrika anomkhuba owodwa kusukela endleleni okuqanjwa ngayo amagama kuze kufinyelele ezizathwini zokuwaqamba kuyophetha emiphumeleni yalawo magama. Kubonakele futhi ukuthi amagama akhiwa ngezilimi okungezona ezase-Afrika kamuva alahlekelwa wumfutho, alahlwe.

ISAPHLUKO SESIHLANU

5.0 UMBUSAZWE NOMNOTHO EKUQANJWENI KWAMAGAMA

5.1 ISINGENISO

Ezombusazwe uma zihlanganiswa nokuqanjwa kwamagama kokubili kusisondeza kuHulumeni. Amagama okuyiwona adinga ukuthi sihlaziye isimo sepolitiki ezweni, amagama asebenzisana nesizwe kanye nendlela izwe nezwe elithole ngayo inkululeko. Kuyaba amagama avele ngenkathi kulwelwa inkululeko, kuphinde kube ngamagama avela inkululeko seyitholakele. Ngenxa yokuthi siwabonile amagama ezahlukeni ezidlule ukuthi anenkani enjani ekwenzeni lokho ekushoyo, nasepolitikini sizobheka ukuthi amagama anamfutho muni ekwenzeni ipolitiki ithathe uhlangothi eluthathayo.

Kunamagama amaningi okuthi usalizwa nje ubone ukuthi lithintana ngqo nezombusazwe. Singabala amagama afana nalawa: **uZwelethu**, **uZwelibanzi**, **uFelizwe**, **uFunizwe**, **uNkululeko**, **uMandla**, kanye **noFanezwe**. Uma uthe ingane yakho **nguZwelethu** ubonisa ukuthi kukhona ukuthi angalithumba izwe alibuyisele kuwe uma belithathwe ngempi. Uma selibuyele kuwe selibuyele esizweni sonke. Yikho-ke kuvela amagama anjengaleli asho ukuthi siyazi ukuthi izwe ngelethu. **UZwelibanzi** uyigama elichaza ukuthi izwe libanzi futhi livulekile kodwa akulona elethu. **UNkululeko** vele ushaya ngqo ekuthini abantu baninga ngayo mihla nemihla inkululeko futhi-ke bayayifuna. **UMandla** yigama elisho ukuthi abantu banawo amandla okulwela izwe labo. **UFanezwe** uyazisho ekuthini umninigama angevinjwe

yilutho ngaphandle kokufa ukuthi athole izwe lakhe. Onke lawa amagama akubeka obala ukuthi umuntu owaqambile uyakhononda, akanakho ukuthula.

Umnotho nawo ubamba iqhaza ekuthuthukiseni uHulumeni ohlangothini lokuqanjwa kwamagama. UHulumeni angeke abuse umphakathi uma umnotho ungekho. Amagama amaningi ayawuthinta umnotho wezwe. Noma igama kungelomuntu ngamunye kodwa lowo muntu uma eqanjwe kahle igama elithintana nomnotho lamchuma, izwe lonke liyahlomula ekukhuleni kwakhe kwezomnotho. Sizobheka amagama afana nalawa: u**Falezwe**, u**Maliyakhe** kanye no**Mcebisi**, namanye ngoba nawo ayalibamba iqhaza ekushoshozeleni izingane ukuzabalazela umnotho wezwe. Ucwangingo, kulesi sihloko, lubheke amagama avumbuka ngokwezombusazwe kanye nomnotho, kanye nokuguqulwa kwawo.

Kulesi sihloko umcwangingo uzohlolisisa imbangela yokuthi kube khona ukuqanjwa kanye nokuguqulwa kwamagama lapha eNingizimu Afrika ngokwepolitiki nezomnotho. Okuzocwangingwa ikakhulukazi ukuthi kwasukelaphi ukuthi abantu bomdabu eNingizimu Afrika entsha baqoke ukuphindela emagameni amadala. Kuyothintwa inhlangano eyaqanjwa ngu**Bantu Steve Biko** ngo-1970 nanokuthi yabhebhethekisa kanjani intsha yaseNingizimu ne-Afrika ekubeni iguqule amagama ayo, nanokuthi ekudingisweni yini eyayenzeka ngamagama njengokufihla ukuthi bangatholakali kalula wumbuso wobandlululo, kuyoqhathaniswa nokwakwenzeka eZimbabwe ngamasotsha ayelwa nobandlululo mayelana namagama abo kanye nangenhlangano eyasungulwa eMelika eyayivuselela ubuzwe khona.

Ngokufakazela okushiwo ngenhla kubuye kwavezwa umhluzi uKehily (1995:31) uthi yena:

In this respect self-narration can be seen as an important activity in the process of identity construction and as a way of exploring how versions and reconstruction of the past shape and construct the present in that key area of identity construction, the interrelationship of the past and the present.

Okucashunwe ngenhla kuchaza ngokusobala ukuthi ukuze ukwazi ukuthuthukisa ezipolitiki nezomnotho kufanele uzethembe. Ukuzethemba kuvuselela ubuzwe bakho bese ubamba iqhaza kunoma iyiphi indlela okuyovuseleleka ngayo isizwe nezwe uma ilandelwe. Ukwazi futhi ukuba nephupho ngokwakha ikusasa lakho ngokubheka ukuthi abadala bahambe bafika kuphi ngezindlela zabo zentuthuko. Uphinda ubone futhi ukuthi qhaza lini okufanele ulibambe ekusebenzisaneni nomphakathi ukuthuthukisa lezi zinto ezimbili, umnotho nezombusazwe. Ngokuthi sibhekene namagama, sizobheka ukuthi konke lokhu umuntu ukwenza kanjani ohlangothini lokuqamba nokuguqula amagama.

Uyakufakazela lokhu uWanyonyi (1996:154-160) kwi *Transafrican Journal of History*, vol.25, lapho ethi khona:

A name encapsulates a people's identity, culture, and history. Examples of ritualistic names among the Abatachoni, and of names associated with heroic leaders, demonstrate that certain names given to rituals, institutions and people evoke particular connotations.

Okucashunwe kuWanyonyi (1996) ngenhla kuyamfakazela uSteve Biko okholelwa ukuthi igama umuntu okufanele aqanjwe lona yileli elizomsondeza emndenini wakubo; nasemphakathini aphila kuwona. Bobabili bagqamisa ukuthi igama malibe

igobongo lobuzwe boqanjiwe, isikompilo lakhe, kanti futhi libuye lixoxe ngomlando woqanjiwe. Lokho kuyoba nomthelela omuhle kwezombusazwe nomnotho ngoba umuntu ngumuntu ngomphakathi aphila nawo. Lokhu yizinto ezazivela kakhulu ezinhlanganweni zombusazwe kuleli ezazigqugquzela ukuthi abantu bakuleli mababe namagama azobakhumbuza ngamaqhawe aselele abamba iqhaza ekuthuthukiseni abamnyama kulezi zinto ezimbili. Namanje kwezisekhona zalezi zinhlangano usekhona lo mfutho. Yikho amagama amaningi abantu nokunye aguqukile kumanje nje.

Phela lapha eNingizimu Afrika ayekhona amaqhawe anjengeNkosi uShaka, uMshweshwe, kanye noNgqika benawoMakana. Bangingi abantu abaziqambe ngalawa magama, noma baqamba izindawo, noma imigwaqo nokunye ukugcina isigqi nethonya legama ngalinye kulawa kukhona esizweni.

Ngale ndlela kuvikekile ukuthi abantu basebenzise ezindaweni ezifana nalezi ezibalwe ngenhla amagama amaqhawe amhlophe ngoba lapho bekuyophumelela izinhloso zezizwe eziye zacindezela ezimnyama ngokomnotho nombusazwe.

NobuKrestu bube naso isandla ekubukeleni phansi izinto zomdabu, ikakhulu amagama. Uyasho noDickens (1985:90) ukuthi:

Missionaries in Natal between 1840 and 1899 persuaded the Zulus that acceptance of Christianity necessitated renunciation of their names on culture and traditions.

Amagama enkolo yobuKrestu yiwona okwakuthiwa akuletha eduze noNkulunkulu kanye nempucuko. Kwaba lukhuni ukuqhuba isiko lokuqamba amagama emakhaya, abaqambimagama kwaphenduka kwaba abefundisi. Amagama ayeqanjwa ngaleso sikhathi kwakuba ngamagama ayethonywe yinkolo. Umcwaningi ucacelwe ukuthi isiko lokuqamba amagama laqedwa ngendluzula yibo kanye abahambisi bevangeli.

Kucacile nje ukuthi alikho iqiniso ekuthini umuntu oqanjwe igama lesiKrestu angalazi ukuthi lisho ukuthini, yilo elizomenza ikholwa elamukelekile ezulwini. UNkulunkulu uma adala abantu abansundu wabenza baba yilokhu abayikho, baba nezindlela zabo zokuqamba amagama, akakwazi ukuguquka athi akufike abezizwe kube yibo abaqamba abansundu amagama ngoba ngeke Yena abamukele uma bezofika namagama abo. Lokhu kubonakale kungathi kwadicilela phansi ubumnandi bokuziqamba amagama esiNtu. Umbusazwe nawo wathinteka kakhulu kulokhu.

Nomnotho nawo wabonakala kungathi uyathinteka ngoba amandla asegameni awaguqulwa ukuthi kukhona ivangeli elisakazwayo noma ipolitiki evumela uhlangothi lwezihambi ukuthi luphumelele.

Umcwaningi yilapho abona khona ukuthi kungani abantu abansundu bengasawafuni amagama esilungu uma bebhekisa ohlangothini lwezombusazwe nezomnotho. Naye uDokotela Mandela waba naleyo nkinga yokuba negama elilodwa lesiNtu elaphoqelela uthisha wakhe ukuba amqambe lona elinguNelson. Aliqanjwanga nguyise mhla ezalwa, nguRolihlahla owavela nxa ezalwa, okuyigama elinale ncazelo, “ukudonsa amagatsha esihlahla”. Waliyeka walandela elikaRolihlahla waqhubeka ngokusebenzisa elithi Nelson ukuze ahambisane nenkambiso yangaleso

sikhathi yezombusazwe nezomnotho. Kuyabonakala nje kunoma ngubani ukuthi uMandela uhole isizwe esikhulu njengegatsha lesihlahla elimacembe maningi njengegama lakhe.

Umcwaningi uthole ukuthi ukusebenzisa igama lasekhaya bekungelula njengoba bekushiwo. Isiko elihle lokuqamba amagama esiNtu lavele lashabalala. Ukuxhumana kwemindeneni nakho kwaphela. Izizwe zokuhamba ezazibusa ngaleso sikhathi zathola ithuba elihle lokuchanasa ezweni labansundu. Konke kwathatha isimo sabezizwe. Namandla amagama akhona asabalalisa ukubuswa ngabanye abantu ngenxa yokuthi yonke imikhutshana yabezizwe eyaziwa yibo ukuthi inaliphi ikusasa yangenelela ezizweni ezimnyama ngenkani.

5.2 AMAGAMA AKULELI ZWE NGESIKHATHI SOBANDLULULO

Lapha sizobheka ukuthi amagama abechithwe izwe lonke ngabacindezeli babantu abamnyama kuleli yimaphi, abe namthelela muni esizweni. Sizobheka ukuthi abantu bakuleli bawathathe kanjani, abaqambi bawo baphumelele kanjani ngawo. Sizobhekisa kumuntu oyedwa nje obalulekile lolu cwaningo olubone ukuthi luzokwethula kahle isimo samagama uma sibhekise kuye; uSteve Biko. UBiko ubesenhlanganweni ebizwa nge-*Black Consciousness* kuleli ngezikhathi zobandlululo. Okuhle ngale nhlangano ukuthi iyithintile indaba yamagama ngangoba lolu cwaningo luthathe imibono yayo lwacubungula ngayo isihloko salo msebenzi.

Kungaba wumbono omuhle ukuthi kulolu cwaningo lwethu kuyilandele imigomo ye-*Black Consciousness* ukuze kubonakale lapho ihlangana khona nesihloko salolu

cwaningo. Eminye yemibono ebukeka ibalulekile ukuthi sibhekise kuyo yilena: (sikhumbule ukuthi yimigomo ebisebenza ngesikhathi sobandlululo)

- Ukulwa nenkinga yezombusazwe ebala ukubuyisela abomdabu ezindaweni ezilugwadule kumbe ezingenambuyiselo kwezolimo. Lapho sibona khona abelungu kule lizwe bezigidlabeza ngama-87% wezindawo ezinhle ezinonile ezikhiqiza yonke into etshaliwe kalula, ezinemvula, ezinhle ngakho konke nje. Kulo mkhuba abamhlophe bebeze bathi uma bebhakisa ezindaweni zabo ezinonile bathi *“white South Africa free of black spots”*.

Lezi zindawo zabo noma kanjani zinikwe amagama abamhlophe anemithelela yezinhloso zabo.

- Ukulwa nobandlululo lokuhlukanisa abomdabu ngobuzwe, lokhu umfo ka**Biko** ayekubiza ngokuthi *“Black Souls in White Skins”*. Ngokuthi abomdabu bathenwa amandla okuhlanganyela izinto. Lapha wayelwa nenhlangano iNUSAS okwakungathi ilwela amalungelo abomdabu kanti yayinamalunga ayengawebala elimhlophe.
- Ukulwa nokucindezelwa kwezinsalela zamaqhawe amnyama angamakhosi anjengenkosi uShaka, uMoshoeshoe, noHintsa kwase kugqama Mahatma Gandhi oyiNdiya. Lapha imizamo yamakhosi omdabu yokubuyisela isithunzi somuntu omnyama yabukelwa phansi lapho kufundiswa izifundo zomlando ezikoleni. Uma isizwe singawazi umlando waso siyafa. Lokhu kuba nomthelela kukho konke isizwe esikuzamayo, kubandakanya namagama aqanjwa izinto nabantu bangaleso sikhathi.

- Kuliwa nokubuyisela isithunzi sobuntu (okungangabazisi ukuthi ezinye izindlela zokulwa nalokhu ukuthi emagameni kube khona ukugcinwa kwesithunzi somuntu omnyama.) Ukuhlukaniswa kwezinhlanga ukuze zithuthuke ngokwahlukana kuleli okwakubulala amasiko ngokuwahlukanisa awabantu kufakwe kancane kancane awabamhlophe.
- Ukulwela ukuhlangu kwabomdabu nokuzakhela umnotho wabo.

Okwakushunyayelwa yiqembu likaBiko kwafakazelwa uMadubuike (1976:5) lapho ethi khona:

In colonial Africa everything African was considered "primitive, barbarous, unholy," whereas everything European was considered "pure and proper - civilized," He wrote. "To answer to a white man's name was seen as one of the ways of becoming civilized, that is white. Thus, today, one frequently meets an African who will not be content until you have told him what your white, Christian name is."

UWillis ekhelini le-inthanethi elilandelayo wengeza naye ngokuthi abeke lawa mazwi: (<http://www.scholar.google.com/scholar?q=In%20the%20Bonde%20society%20and%20personal%20names%20&hl=en&lr=&oi=scholar>)

In the Bonde society, personal names have been a tool in the negotiation of identity and in the Giryama societies personal names have served more clearly as markers, as an expression of the power of elder males. Names here have evidenced a much more restricted process of negotiation of identity.

IYurophu abelungu bayisondeze bayifanisa nokukhanya, ngakho ukuqanjwa kwegama lesilungu kumuntu omnyama kubonakele kungukuphucuzeka. Yikho noma umbusazwe uthe uma udinga abantu ukuthi babhalise eMnyangweni weZasekhaya

kwadingeka ukuthi umuntu abhalise ngegama lesilungu ukuze abamhlophe bakwazi ukumbiza kalula. U-Omowale (<http://www.swagga.com/name.htm>) obenesiphiwo sokusho into iqonde, wenza khona ngegama lesiNgisi athi, *“Realizing that Little is an English name, and I'm not an Englishman, I gave the Englishman back his name.”*

U-Omowale ku-(<http://www.swagga.com/name.htm>), uyakusho ukuthi yena akalona iNgisi, futhi uzobuyisela igama eliqanjwe ngumlungu emuva kuyena umlungu. Kuyacaca ukuthi ungaliguqula igama lakho ngokuphazima kweso. Namuhla sekusemthethweni ukuthi umuntu aziqambe kabusha igama lakhe. Kudingeka ukuba umphakathi waleli zwe uzinike amagama angezulokhu edinga ukuguqulwa.

U-Omowale (<http://www.swagga.com/name.htm>) bayamthanda abaseNingizimu Afrika ngokuzinikela kwakhe ekubizeni into ngento njengoba ucwaningo lumcaphuna ethi:

So throw off that European label that was put on us during the [MAAFA](#) (African Holocaust of Slavery, Imperialism, Colonialism and Racism).

Kuyinkinga ngaso sonke isikhathi lapho isizwe esithile sibe sempini nesinye sabe sesiyanqotshwa ngoba izinto zaso zibe sezilawulwa ngesinqobile. U-Omowale (1990:1-5) wawulandela lo mnyombo wawuthola ukuthi uyinkinga nasemagameni njengoba ethi:

One traditional symbol of oppression is the imposition of a name on the person or group of people being subjugated by a stronger force. Thus, most of liberation movements, like black consciousness, seek to wrest this important tool of domination from the oppressors.

Okwenze ukuba lolu cwaningo lube nesasasa kakhulu ukuthi nathi lapha eNingizimu Afrika zibe khona izinhlangano ezifana ncimishi nenhlangano yaseMelika lena eyaziwa ngokuthi yi**KWANZA** nayo ebinemigomo yokuthi makuphindiselwe emuva yonke into elinyazwe ngabacindezeli.

UBiko (1972:18-21) wenanela athi:

As a reaction to centuries of racism, we seek in the black power movement of the 1960s a trend toward individual renaming in order to signify new freedom.

Uma umphakathi omnyama sewuziphindiselela ngokusebenzisa amagama kuvela amagama afana nawo**Manqoba**, **uSiphosezwe**, **uBadelise** kanye **noLibuyile**. Kuzwakala umuntu esawabiza nje lawa magama ukuthi abhekene ngqo nokulwela ukuthi kusuke amagama engcindezelo endleleni kungene awenkululeko, akhombisa ukuthi selibuyile izwe elalithathiwe.

Amagama azama ukususwa endleleni yilawo athe noma eqanjwe ngolimi lwabantu kodwa ezwakala ukuthi ayabalisa. Ukubalisa ngokuqamba igama kunomthelela onzulu ekubuseni kwesitha. Abantu abafana nawo**Senzeni**, **oSoneni**, **oTsietsie noFelani** enza wonke umuntu osondelene nawo azizwe esevuka usinga efuna ukuthatha izinyathelo abe semzabalazweni. Ayisakhulunywa eyalowo ongumninigama, akuvamile ukuthi inani elingaphansi kwesigamu salabo abanaloluhlobo lwamagama lithule lingasusi umsindo ngombuso onengcindezi.

Umcwaningi uthole ukuthi ngala magama lezo zingane zaba wuhlupho embusweni wobandlululo, kwadingeka umbuso wobandlululo ugobe uphondo ngempela.

Kunesibonelo esihle seshoshozela eligama lalo kwakunguTsietsie owaba ngumholi womzabalazo ngoJuni 16 we-1976. Leli gama vele ngelesiSuthu elisho ukuhlupha noma umuntu oletha ukuhlupheka. Uma ulibheka esichazimazwini sesiPedi leli gama lichazwa ngale ndlela:

Ziervogel, D. Mokgokong, P.C (1975:1435)

Tsietsi (n-) / di-(< S. Sotho) verwarring, hoofbrekings, ontsteltenis, moeilikheid // confusion, puzzlement, distress, trouble.

Uthi lapho ubheka incazelo yesenzo saleli bizo uthole ukuthi lisho:

Tsietsa = to confuse; to puzzle, to hypnotize, to mesmerize okuyincazelo esho cishe amandla omlingo owenziwe yileli gama.

Umninilo ukhombisile amandla okuhola ezinye izingane ngokuthi azidide lapho emi esidlangaleni ezitshela ngokuthi zingavumi ukuba zigqilazwe ukufunda isibhunu. Libuye futhi leli gama lisho ukudala ingxushungxushu. Abanye bebelwa bedudulwa incazelo yamagama abo kodwa benganakile ukuthi ngamagama abo enza ukuthi basukumele ezombusazwe ngaleyo ndlela. Yikho singakhohlwa ukusho ukuthi kunomlingwana egameni uma sekuza ekuthini umuntu ulilandela noma enganakile.

Baningi ocwaningweni lwethu ababuziwe ukuthi bebona yini ukuthi sebandela amagama abo uma befudumalela ezombusazwe ngendlela amagama abo abachaza ngayo. Izimpendulo eziningi zivezile ukuthi bebenganakile, kodwa izenzo zabo zilandele amagama abo sengathi bahlala bezikhumbuza njalo ukuthi amagama abo bazowalandela kuze kube sekugcineni.

Abamhlophe obekuyibo abaqasha abansundu ngaso sonke isikhathi bekulula nje ukuthi baqambe amadoda athembekile anemizi yawo nabantwana namakhosikazi, bathi ngu**S'domu** lo, ngu**Skelemu** lo, kungabi ndaba zalutho. Bekungekhona ukuthi abazazi izincazelo zawa magama, okukhulu ukuthi bebazi ukuthi ukuqamba abantu ababasebenzelayo amagama anje kuzobenza bathonyeke yiwo babe yimpuphu nje.

Abangakwazanga ukuthi impi yayishisa elwa ngokuqanjwa kwamagama aphambana nalawa okuyiwo enza ukuthi amashoshozela ezombungazwe awasebenzisele ukuqeda isimo esifana nalesi. Namuhla abantu baseNingizimu Afrika bakhululekile baziqamba ngokuthanda kwabo.

Kuyancomeka-ke ukuthi noHulumeni uyisukumela indaba yokuqanjwa kabuhlungu kwabantu ngabaqashi ngokuthi ethule kuMthethosisekelo uMthetho 108 we-1996 okungumthetho wokuvikela isithunzi somuntu. Kubonakala nangokunquma kukaHulumeni ukuthi abamnyama bangabizi amakhosikazi abelungu abaqashile ngawomesisi. Yize kungelona igama leli kodwa kusho ukuthi uHulumeni uyibhekile into enjengalena ukuthi ingenzeki ezweni. Ukuvela kwemithetho enje kududulela ezaleni amagama endelelo avela kwabamhlophe afana nathi u**Swaartboo**i, u**Kleinboo**i (amagama aqhamuka esiBhunwini) kanye namanye. La magama asho ukuthi 'uMfanomnyama noMfanomncane' yize ayephiwa abantu abadala. Ukuqanjwa kwabasebenzi ngamagama azobizeka kwabamhlophe: u**Japie** (igama elivela esiBhunwini), u**Shoti** (igama elivela esiNgisini), u**Langwana** (leli igama elivela ezilimini ezimbili isiBhunwini (lank) nasesiNgisini (long)).

Elokuqala elikaJapi lalilula ukubizeka, ngakho-ke epulazini lilinye bekuba noJapi abaningi. Uzothola ukuthi kuba khona **uGrootJaap, uKleinJapie, u-AnderJapie**, nabanye. Elik**aShoti** bekuba igama eliqanjwa isisebenzi esifushane, bese kuthi uma isisebenzi esinomzimba omude kuthiwe ngu**Langwana**.

Ukufaniswa nezilwane: u**Katsi, uBobi, uMakati**, bekuba amagama asho ukuthi lezo zisebenzi zifana nohlobo oluthile lwesilwane. **UKatsi** yikati, **uBobi** yimfene, **uMakati** amakati amaningi. **ULaksman** kuvele ukuthi yigama elisho ukuthi isisebenzi sinobuqili. Phela lelo gama yigama lenyoni eyaziwa ngokuthi yiqola. Yizinto ezinjengalezi ezenze ukuthi uHulumeni afinyelele ekuqedeni amagama afana nelithi 'isisebenzi' laphenduka 'umsebenzi'. Elokuqala umuntu oqashiwe limthatha njengento nje. Elesibili lisho ukuthi ngumuntu osebenzayo. Lokhu esikusho ngenhla ngomsebenzi kuvela incwadi yoMthetho sisekelo) lapho kuchazwa khona ngamalungelo.

Yiqiniso ukuthi izinto ezinjengalezi ezikhombisa ukwedelelwa kwesithunzi somuntu omnyama ngabacindezeli ziholele ekwakhiweni koMthethosisekelo wezwe owaba yimpendulo kubo bonke abantu abansundu.

5.3 AMAGAMA ABANTU EMVA KOBANDLULULO

Sesikhulumile kakhulu ngamagama aqanjwa ngesikhathi sobandlululo. Le ngxenye ibhekene namagama avele emva kobandlululo. Siwathintile kancane ukufanekisa isigqi sobubi esivele emagameni aqanjwe ngesikhathi sobandlululo. Lapha sizocwaninga ubunjalo bamagama avele emva kobandlululo ukuveza amandla

anawo, ithonya alivezayo kanye nale milingo ebonakala ekusebenzeni kwagama ukuguqula isimo sihambisane nalo.

Abantu abafana noBennie Alexander wenhlangano yePAC basukile emagameni amadala abangenaqiniso lokuthi azoba kumbe asebe nalithonya lini kuye. Kumanje usezibiza ngo**Kho San X**. Ngakho-ke leli gama lika Bennie nesibongo sakwa-Alexander kwakungamagama ophawu lobugqila.

Iphephandaba *iDaily Mail and Guardian* yangoNovemba 30, 1998 u**Mbhazima** Shilowa uveze ukuthi leli yilona gama ayebizwa ngalo ngumama. Wayesethi uthathe isinqumo sokuthi uyawavumela womabili amagama akhe ukuthi umphakathi uwasebenzise. Kuleli phepha yilapho uSam Shilowa, isikhulu sakwaCosatu, achaza khona ukuthi kungani alahla igama likaSam wagqamisa elesiNtu likaMbhazima njengoba iningi selenza eMbusweni wentando yeningi. Emqulwini kaHulumeni (*government gazette*) kuvela ukuthi kunabantu abamnyama abangama-320 abafaka izicelo zokuthi kushintshwe amagama abo.

Imininingwane ithi bayi-14 kuphela abasuselwa amagama abo esilungu ezintweni ezisemthethweni. Kuyacaca ukuthi abantu abaningi bawashintshile amagama abo amadala, kodwa amaningi awo asavela emaphepheni asemthethweni ababhalise kuwo. Izizathu zokusala kwawo kanjalo ziyahlukahluka kusukela ekutheni abanye abanalo ulwazi lokuthi leli thuba lokuguqula amagama selivulekile, kanti abanye bakholelwa ekuthi kuyabiza ukwenza into enjalo. Abanye-ke babona ukuthi ziningi

kakhulu ezinye izinto okuzodingeka bayoguqula kuzo amagama okungahle kudale inkinga yokuphithana kwamagama.

5.4 IGAMA NAMANDLA OBUZWE

Okokuqala igama livame ukuvela olimini umuntu alukhulumayo. Ubuzwe bomuntu buwulimi alukhulumayo. Umuntu ongumZulu unguye ngoba ekhuluma ulimi lwesiZulu. Amagama amaningi kubantu avela olimini lwabo. Uma ulimi lwakha ubuzwe bomuntu kusho ukuthi igama lakhiwe ngezinto ezakha ubuzwe bomuntu. Ubuzwe ngaleyo ndlela bunamandla egameni. Akuvamile ukuthi kuzwakale kahle uma umuntu enegama lesiSuthu engumZulu. Kuyenzeka kodwa. Kodwa futhi kuyabonakala ukuthi ubuzwe bomuntu yiyo obubusa umthombo okuvela kuwo amagama abantu. Uma umuntu enegama lesiNgisi engumZulu kuba kubi kakhulu. Phela kungcono ukuthi umuntu wase-Afrika abe negama elivela olimini lwase-Afrika yize engalukhulumi. Kubi kakhulu ukuthi abe negama elivela olimini olungena olwase-Afrika.

Yikho sibonile emagameni abekhona ngaphambi kokutholakala kwenkululeko ukuthi kube nempi yombangazwe ebe yimbi kakhulu.

Umcwaningi uthole ukuthi emagameni axuba ubuzwe ngenxa yokuvela olimini umninilo angalukhulumi, kube khona izibonelo ezivela kuHulumeni imbala. UMengameli waleli ngesikhathi socwaningo, **uThabo Mvunyelwa Mbeki** ube yisibonelo sokuqala salolu hlobo. UMengameli akaliguqulanga igama likaThabo ngenxa yokuthi livela olimini olukhona ezilimini zakuleli. Kodwa o**Patrick Terror**

Lekota osengu**Mosioua Lekota**, kanye no**Shepherd Mdladlana** osengu**Membhathisi Mdladlana**, u-**Arnold Stofile** osengu**Makhenkesi Stofile**; bakubone kukuhle ukusuka emagameni ezilimi ezingewona umsinsi wokuzimilela kuleli babuyele emagameni avela ezilimini zakuleli. U**Bob Mabena** osengu **Kgomotso Mabena** kanye no**William Makgoba** osengu **Magalepuru Makgoba** balandele lo mkhuba onenkolelo yokuthi ukubuyela emagameni esiNtu kunomthelela wokubuyela emasikweni esiNtu ngoba umuntu eseqale ngezinto ezinamathele kuye uqobo.

Noma singaqali ukukusho lokhu, kodwa kuvele njengomkhuba ojulile ukuthi abanye bahumushe amagama esilungu bawasa ezilimini zabo ngoba equkethe izinhloso ezinhle, ezinethonya elinemiphumela emihle kulowo nalowo. Leli thonya liyaqhubeka noma umuntu eselihumushile igama ngoba okukhulu ukuthi incazelo yegama yiyo enamathela umuntu okokuphela uma igama lisasebenza.

Kunegama eliyisibonelo esihle lapha **IikaVictor** oseququke waba **nguManqoba** ngoba ebonile ukuthi uyanqoba ngokuzibiza kanje. Uneqiniso lokuthi ukunqoba akuzuphazamiseka uma elihumusha leli gama. Ukunqoba okubalulekile-ke kuleli zwe ukunqoba izimo ezimbi ebezilethwe wubandlululo.

Okungakatholakali kahle noma seluphelile lolu phenyo yisizathu esenza ukuthi abantu bakuleli bawaqhakambise amagama esiNtu kodwa ulimi olusetshenziswa nayiPhalamende kube yisiNgisi. Kulula ukuthi kuthiwe isizathu ukuba khona kwezilimi eziningi lapha eNingizimu Afrika, njengoba ziyishumi nanye nje. Kodwa

akuwona umqondo omuhle ukuqoka ulimi olugqilaze abantu ngezikhathi zobandlululo ukuthi kube yilo olusetshenziswa ukuthi abantu labo baxhumane ngalo.

Abamhlophe basazibona belibusa leli ngoba izinto eziningi, ezinjengemfundo nokunye, zenziwa ngesiNgisi. Lokhu kusho ukuthi umuntu osequle amagama akhe wawabuyisela olimini lwakhe usadingeka ukuthi akhulume ulimi obelumgqilazile yize esezikhululile yena ngasohlangothini lwamagama.

Kunabazali abafundisa izingane zabo ezikoleni zangasese ezingalawulwa wuHulumeni. Lezi zikole zifundisa zonke izifundo ngesiNgisi nesiBhunu. Abantwana abangena kulezi zikole sebenamagama esiNtu angabizeki kalula ngawothisha babo. Balindeleke ukuthi baphile impilo yokukhululeka njengabantu abamnyama, kodwa imfundo yabo ivela emthonjeni onabantu nosungulwe ngabantu abebhelezi phezu kwabazali ngokombusazwe.

Kubukeka kungabonakali manje ukuthi inkululeko abazali abayijabulela kangaka izobonakala yini esizukulwaneni esizayo.

Nokho kuyabongeka ukuthi uHulumeni uyilungisile indaba yamagama anjengelithi 'ikhafula'. Lapho kulungiswe namagama afana nawo**Kafferskraal** nawo**Kafferstasie** akhumbuza umuntu omnyama imuva elibi empilweni yakhe kwezombusazwe. Ubuzwe bubalulekile emagameni. Amagama esiNtu aveza ubuzwe obuhle obunokuzimela emnothweni kanye nakupolitiki.

5.5 AMAGAMA EZINDAWO

Le ngxenye izobhekana namagama ezindawo kuleli laseNingizimu Afrika eziqanjwe amagama ngohlelo lobandlululo ukuze isithunzi sobumnini bezindawo sabantu abamnyama sishatshalaliswe. Kunomthetho owawubizwa ngele-*Group Areas Act, Act No 41 of 1950* owawuvimbela abantu ukuba bangangeni ezindaweni ezithile ukuze zithuthuke bengekho, ziqanjwe amagama angahlangani nawesiNtu. La magama abe nomthelela ekuguquleni konke okwaleli zwe kulungele abacindezeli. Amagama ayesetshenziswa abantu abamnyama noma agudlulelwa eceleni wonke. Uma kunabantu endaweni efunwa wuHulumeni wobandlululo babesuswa isale ibizwa kabusha ngegama elifanela abezizwe.

Izibonelo ezinhle zalolu hlelo zivela emagameni ezindawo ezifana ne**District Six** lapho kwasuswa abantu khona indawo yasala iqanjwa kabusha kwathiwa yi**Zonnestoep**. Umbuso wobandlululo wawufuna ukukhombisa amandla owawunawo okwenza izinto. Ngenkathi kwenzeka lokhu abantu balahlekelwa imizi kanye nezimpahla ababenazo. Base belahlekelwa-ke yinto enkulu, igama lendawo elalinekusasa ababelihlele ngokwabo endaweni yabo yomdabu.

Abanye besuswa e**Soweto** yabhidlizwa yase iqanjwa kabusha ngesiBhunu yase ibizwa nge**Triomf**, okuchaza ukunqoba. Umuntu uyamangala ukuthi ngabe ukunqoba kuphi-ke okwakushiwo ngenhla. Bonke ababesuswe kule ndawo basiwa e**Soweto**. Kungashiwo ukuthi umbuso wobandlululo wawusho ukuthi unqobile ngokuhlukanisa abantu abamnyama ngobuhlanga ngoba babengeke besakwazi ukuhlangana bahlanganise itulo lokuketula umbuso. Le ndawo yahlalisa abantu

yabahlukanisa ngobuhlanga u-**So** osho ukuthi **Southern**; u-**we** osho ukuthi **Western** no-**to** osho ukuthi **Townships**.

ABenguni bahlaliswa bodwa, abeSuthu nabo bodwa, njalonzalo. Leli gama alinakho okubi kangako okungathonya abantu ngoba lisho ukuthi yindawo engakuphi nedolobha iGoli.

Sibona nalabo ababesuswa ezindaweni ezimaduzane nePitoli bona babekwa e**Soshanguve**. Leli gama lona lichazeka kanje: **So-** abantu abangabeSuthu; **-sha-** abantu abangamaShangane; **-ngu-** abantu abangabaNguni, bese kuba ngu-**ve** wabantu abangamaVenda.

Naleli gama alinakho okubi elikubelethe ngoba lichaza ukuhlanganiswa kwezinhlanga zakuleli ezahlukahlukene endaweni eyodwa. Okubi ukuthi labo bantu babesuswe endaweni abayithandayo basiwa kwabangayithandiyo. Khona lokho kwaba nomthelela omubi ngamagama ezindawo angesikhathi sobandlululo. UPaton ku-inthanethi unayo imibono eqinisa lokhu kuhlaziya okungenhla uma ekhuluma ngobandlululo. Uthi:

However, one new element would enter into these new politics and the new philosophy, an element noticeable in the days of the old republic. These resurrection doctrines would be given new justification, not merely that of self-preservation, but that of peace and security for all peoples in South Africa. Each race would be given an assurance of the maintenance of its racial identity, of its culture, of its language, of its God-given right to develop along its own lines. 'Apartheid' was the keyword of the new politics, but 'identity' was the keyword of the new philosophy. Learned men – who should have known better – talked of 'identity' endlessly. If the Afrikaner had found his identity, he would

help everyone else find it too. And God help those who didn't want to be helped to find it.

<http://www.dissertations.ub.rug.nl/files/faculties/arts/2003/s.i.raditlhalo/c3.pdf>

Lapha sibona umbuso wobandlululo ukwazile ukuhlukanisa izinhlanga ngokususa abantu ubanqwabelanise ndawonye. Lapha yilapho kwavela khona izindawo ezazibizwa ngama*homelands*. Akubanga wumqondo omuhle ukuhlukanisa abantu ngale ndlela ngoba noma babekwazi ukwenza isiNtu sabo, ikakhulu ekuqambeni amagama, kodwa babekwenza lokho behlaliswe lapho becinene khona, izwe elivulekile lenganyelwe yizifiki.

Ukwahlukanisa abantu ngezindawo nangobuzwe kwadala ukuthi abantu badelelane baphinde baqhoshelane ngokwehlukana ngobuzwe. Umthetho owachumisa lokhu wawubizwa nge**Bantu Homelands Citizens Act we-1970**.

Lo mthetho wawuphoqelesa abantu abamnyama ukuthi bathathe ubuzwe bezindawo ezibuswa ngabamnyama, lokhu sekusho ukwephucwa ubuzwe baseNingizimu Afrika kube kungeyabo. Kulolu hlelo kwavela izindawo ezifana nawo**Bophuthatswana** eyayenzelwe abantu abangabeTswana. Yilapha lapho abantu abamnyama baqala khona ukuqhoshelana nokwedelelana ngobuzwe. Amanye ama*Homeland* ayavela ohlelweni olufanayo kwaba yi**Ciskei** ne**Transkei** okwaba yizindawo ezahlelelwa amaXhosa. Enye yi**Gazankulu** – yona yayibekelwe amaShangane. Kwavela ne**KaNgwane** okwakuyindawo eyayilungiselwe abantu abangamaSwazi. **IKwaNdebele** kwaba yindawo yamaNdebele; **iKwaZulu** yanikwa amaZulu; **iLebowa** yanikwa abeSuthu baseNyakatho; **iQwaqwa** yaya kubeSuthu

baseNingizimu. Bese kuba yi**Venda** yabantu abakhuluma isiVenda. Lezi zilimi ezasezihlala ngokwehlukana kanje zaqala ukubanga zodwa, olunye luzibona lubalulekile kunolunye. Nolunye kanjalo. Kwaba khona ukungezwani kubantu bemnyama bonke. Abamhlophe bakwazi ukusibusa isizwe esimnyama ngokusebenzisa amagama ahlukahlukene, adala uqhekeko. Nangenkathi sekunezimpi zombangazwe, abacindezeli bakwazi ukuqhatha ngasese izinhlanga ezahlukahlukene zabansundu bona behlezi ezindaweni zabo abazibekela zona ngenkathi besusa abantu kuzo.

Omunye angasho ukuthi kwakukuhle ukuthi izizwe zihlukaniswe ngobuzwe mhlawumbe ukuze zizithuthukise kahle ngokwamasiko azo. Kodwa noma kunjalo ubuzwe baphenduka imbangela yokuphumelela kobandlulula. AmaZulu afuna ukuthi eNatali kuhlale kuphela abantu abangamaZulu. AmaNdebele nawo ngokunjalo afuna ukuthi kwaNdebele kuhlale abantu abangamaNdebele kuphela. EBophuthatswana nakhona abaTswana bebangazifuni ezinye izizwe. Base bebiza ezinye izizwe ngemihlotshana. Kuwo lowo mnyama kwabe sekuvela amaqembu ezepolitiki alwa wodwa. Baphinda futhi abamhlophe bawaqhatha base bezihlalela ezindaweni eziqhelelene nama*Homeland*. Ezomnotho azehlukani-ke nepolitiki. Ngakho le nxushunxushu yonke yadala ukuthi umnotho wezwe wehle. Kodwa kwahlupheka abamnyama ngoba umnotho wawusezandleni zezifiki.

Yonke le nto ize yaguquka uma kufika inkululeko. Yikho namagama ezifundazwe eseguquliwe kumanjena nje. Uhlelo lokugulwa kwamagama lusaqhubeka namanje. Kusho ukuthi amagama ezifundazwe avela ngesikhathi sobandlululo ayezwakala

ukuthi athwele ukuhlushwa kwabantu abamnyama. Kuyezwakala futhi noma kuhlongozwa ukuguqulwa kwegama ukuthi abamhlophe bayakhononda njengoba bekwenziwa lolu cwaningo. Kungoba bazi ukuthi amandla akhona asegameni.

5.6 IGAMA NOMNOTHO

Umnotho wumgogodla wezwe nezwe. Uma umnotho ungahambi kahle izwe kalimile kahle. Uma sibhekisa kwelaseZimbabwe ngeminyaka yezi-2006 umnotho wakhona bewungamile neze neze kahle. IDola lakhona belingaqhathaniseki nalutho emhlabeni uwonke ngenxa yokuphelelwa amandla. Ingingizimu Afrika ibingcono ngayo le minyaka ngenxa yokuthola inkululeko. IRandi libe namandla kakhulu ngenxa yesimo esihle sepolitiki. Umnotho nepolitiki kuyahambisana ngoba ukugula kokukodwa kwakho kuholela ekulimaleni kokunye.

Ucwaningo olwenziwe lwachazwa ezihlokwani ezidlule kulesi sahluko zikubeke obala okuyimiphumela yokuqanjwa kwamagama kubantu kanye nasezindaweni. Inkululeko kwezombusazwe ilethe inkululeko kwezomnotho. Ukuguquka kwamagama kwezombusazwe ebuyela kwawesiNtu kubangele uguquko futhi kwezomnotho ngoba amabhizinisi amaningi sekudingeka manje abe namagama akhombisa ukuthi kuphethe abamnyama. Lapha ngezansi sizobheka kafushane amagama amabhizinisi ukuthi abe namiphi imithelela uma eguqulwa esiNgisini ebuyiselwa esiZulwini nakwezinye izilimi. Amandla afuqwa yigama esesikucwaningile kwenzeka ngendlela efanayo nasemnothweni.

Uma sibheka amagama amabhizinisi ngezikhathi zobandlululo kuyavela ukuthi abembalwa aqanjwe ngesiZulu. Cishe wonke abenamagama esiNgisi nesiBhunu. Izinkampani bezinamagama esiNgisi. Amafemu enamagama esiNgisi. Ngisho imali uqobo lwayo isabizwa ngesiNgisi namanje. isiZulu kasinalo uhlamvu /r/, ngakho uma ukhuluma ngerandi ukhuluma ngento engadabukanga KwaZulu. Kodwa uma uya eSwatini imali yakhona ibizwa ngolimi lwesiSwati, yi-**Emalangeni**. Uma lilinye **Lilangeni**. Leli gama liphiwa imali nje libhekise esithakazelweni sakwaDlamini esithi Mlangeni. AbakwaDlamini-ke ngabasebukhosini eSwatini. Uma umuntu ethi uphethe Emalangeni amahlanu usho ukuthi uphethe abantwana basebukhosini abahlanu. Leli gama, noma singeze salifaka ngaphansi kwe-onomastiksi, kodwa liyakuveza ukuthi izinto ezibalulekile njengemali zimelwe ukuveza isithombe sokuba nesesekelo somdabu. Kumnandi ukuzwa ukuthi iSwati uma liphethe imali liphethe ubukhosi. Uma uphethe **iRandi** uzothi uphetheni-ke ethinta isiNtu sakho? Vele uyathonyeka ukuthi ube ngophethwe ngabezizwe ngoba nophawu lomnotho wakho, imali, ibizwa ngegama labezizwe.

Yilesi sizathu esingenhla-ke esibangela ukuthi nezinkampani zibizwe ngamagama akhiwe ngolimi lwezinye izizwe. Nezinkampani ezisungulwe ngabamnyama zinamagama esiNgisi nesiBhunu ngoba aluzuba khona uxhaso uma zinamagama esiZulu nokunye. Inkululeko ifikile kuleli, kodwa kusekhona eziningi izinkampani ezibizwa ngamagama esiNgisi. Kumnandi kodwa ukwazi ukuthi muva nje nabo abelungu sebeyabheka ukuthi izinkampani zabo zikuphi.

Uma inkampani isesifundazweni esikhuluma isiZulu, sekuvama ukuthi igama le nkampani libe yisiZulu.

Abaningi abafundisa ezikhungweni zemfundo ephakeme eminyangweni yezilimi zabamnyama bathola izingcingo mihla le abamhlophe bebuza ukuthi izinkampani zabo bangaziqamba maphi wona amagama ngezilimi zabamnyama. Asizubala ezinganyelwe ngabamhlophe nje kuphela lapha ngezansi, kodwa sizobhekisa ezinkampanini ezinamagama akhombisa inkululeko ngoba eqanjwe ngezilimi zakuleli. Nazi ezimbalwa: **Umsobomvu** (yinkampani exhasa ngezimali kulabo abafuna ukuvula amabhizinisi). Leli gama lisho ukuthi umusa wabo ekuhlumeleliseni abantu baseNingizimu Afrika mkhulu ngangoba uze ubomvu, akukho ukuthi ungewubone. **Ibhange Ithala** (elinye lamabhange amasha). Umuntu okhuluma isiZulu ngeke alahlekelwe yithonya eliqukethwe yileli gama lebhange ngoba izinto kwaZulu zazigcinwa ethala. Nemali yomuntu ngeke angabaze ukuthi iyogcineka iphephe uma ifakwe ebhange Ithala.

Kunezinkampani zabantu abamnyama eziqhibuke njengamakhwe emva kwenkululeko. Amagama amaningi azo aveza ngokusobala ukuthi umphakathi omnyama uphawula uthini ngokusimama komnotho wakuleli. Ithebula elingezansi lethula igama lenkampani bese lichaza ukuthi igama layo linamaphi amandla ngokwalokho elikuchazayo igama. Lezi zinkampani zibunjwe ngabamnyama eminyakeni yezi-2005 kuya kowe-2006 ngokudedela kukaHulumeni amathuba kwabamnyama ukuze babe yingxenye yokuthuthuka kwezwe.

IGAMA LENKAMPANI	UMTHELELA WEGAMA LAYO
IMALI ESHESHAYO CC	Igama elisho ukuthi imali izongena ngokushesha enkampanini bese ingena ngokushesha ezweni, umnotho ukhule.
ABANGUNI DUMAKUDE BUILDING AND CIVIL CONSTRUCTION	Leli liveza ukuziqhenya ngobuhlanga bokuba nguMnguni kumsunguli wale nkaphani. Ngamandla aleli gama sizogcineka isithunzi sabeNguni ngokusimama kwale nkampani.
AMADWALA TRADING 234	Ukuba yidwala kwale nkampani kusho ukunganyakazi noma ngabe izivunguvungu zizama kanjani ukuyiwisa.
ASANDA-SANELE TRADING	Izinhloso zokuthuthukisa izwe emnothweni zanda zifinyelela lapho izwe lizothi wanele khona umnotho kuleli zwe.
ASIBUMBANE BUILDING CONSTRUCTION	Leli gama linethonya lokubumbana kwabaphethe inkampani, abathengi kanye nawo wonke umphakathi othintekayo kuyo.
BATSHELENI GENERAL CONSTRUCTION CC	Umqambi uthi abatshelwe abantu ukuthi ngale nkampani umnotho wezwe ubuyile. Bonke abasebenzisa le nkampani ukwakha noma yini bayohlala bekhumbula ukuthi umhlaba udinga ukutshelwa ukuthi iNingizimu Afrika ikhululekile kwezomnotho.
EMNAMBITHI ELECTRICAL CC	Njengoba uMnambithi bewungaphansi kwesandla esimhlophe ngezikhathi zobandlululo, namuhla ngowabamnyama, idolobha kanye nomnotho walo.
ESIZWE CORPORATE TRADERS	Leli igama alifuni ngisho ukuchaza ukuthi yini yona lena umqambi athi ngeyesizwe. Kusho ukuthi konke okukhona ezweni ngokwakhe kungokwesizwe, ikakhulu umnotho.
ISIQONGO CONTRACTORS	Abamnyama sebeze bafinyelela esiqongweni kule ntaba yezinhlupheko ezilethwe ukungabandakanyeki kwezomnotho.
IZIFISO CONSTRUCTION CC	Umqambi lapha ubelokhu efisile ukuthi abe nenkampani yakhe ezofaka isandla ekukhuleni komnotho wezwe. Namuhla lezo zifiso zifezekile. Leli gama linethonya lokwaneliswa azohlala enakho njelo uma elibiza.
LINOTHILE PROJECT	Ngokwaleli gama izwe linothile. Nangale nkampani lizonotha ledlulele.
MPENDULO- INFRASTRUCTURE MAINTENANCE AND GENERAL	Ekulweni nobandlululo uMvelingqangi useze waphendula.

SUPPLY	
OZIMELE CONSTRUCTION	Ngokuthonywa yileli gama lo mqambi uyohlala ezimele ezimalini ngokuphumelela kwenkampani yakhe.
PHAKAMANI- MAZULU CONSTRUCTION AND PLUMBING CC	Leli gama lithi amaZulu awaphakame abambisane emnothweni ngoiuthi aqale izinkampani ezinjengale.

Ucwaningo luthinte amagama ambalwa athinta umnotho ukuveza ukuthi umphakathi waleli uthakase kangakanani ngokubandakanyeka emnothweni wezwe ikakhulu enkululekweni yokuqamba amagama awusimamisayo umnotho.

Akhona belu futhi namagama amabhizinisi anikwa amagama esiZulu; esiSuthu nangezinye izilimi zomdabu zase-Afrika kodwa ebe engawabantu abamhlophe. Umcwaningi uthole ukuthi lena akuyona indlela enhle kepha ngeyobuqili kulaba bebala. Maningi futhi namabhizinisi aguqula amagama awo alandela abantu abadumile anjengoDokotela Mandela nabanye nawo belu angawabelungu.

5.11 ISIPHETHO

Kubonakele futhi ukuthi kuyinqubo ejwayelekile ukuthi uma umuntu eshintsha isikhundla negama lakhe liyaguquka. Lokho kuguqulwa kwegama kuyayiguqula futhi nendlela umuntu acabanga ngayo nangendlela acabangela omunye umuntu ngayo. Lesi sahluko sivezile ukuthi amandla amagama enza mahluko muni kwezombangazwe. Kubonakele nokuthi amagama ayeqanjwe abantu ngaphambi kwenkululeko ayevela kwezinye izilimi nezinye izinhlanga, awangazifeza kahle izinto

ayeqanjelwe zona. Amanye ayemabi vele ephumelelisa ukucindezelwa. Kuthe uma kufika inkululeko kuleli ngonyaka we-1994 bawalahla abaniniwo. Ukuwalahla kwabo kugcwalisela izwi elithi igama linamandla okuguqula izinto, ikakhulu ukuziphatha komqanjwa. Igama futhi liba nethonya nasesizweni sonke, ngakho amagama ayenikwe abantu ngaphambi kwenkululeko awanakulunga uma inkululeko seyifikile. Ingani asathwele izinto ezisho ukuthi abamnyama basagqilazekile.

Sivezile futhi lesi sahluko ukuthi amagama amaningi anethonya ngokwepolitiki, analo futhi ngokwezomnotho. Amagama angaziwa ukuthi anancazelo yini ngoba evela ezilimini okungezona zase-Afrika kudingeke ukuthi alahlwe ngokufika kwenkululeko. Iqhaza elikhulu elibanjwe ngamagama amabhizinisi yilo elibonakalayo ukuthi umnotho uyosimama uma amagama amabhizinisi nawabaninimabhizinisi ekhethwe kahle.

ISAPHLUKO SESITHUPHA

6.0 UKUPHOTHULA

6.1 ISINGENISO

Kulolu cwaningo umcwaningi uzamile ukucacisa izindlela amagama ezinto nabantu aqanjwa ngazo ngokubhekelela incazelo nemiphumela yokulandeleka kwayo. Uzamile futhi ukucacisa amandla akhona egameni, okuyiwona enza umuntu alilandele. Kutholakele futhi ukuthi lithonya lini igama elinalo kumuntu oqanjiwe nento eqanjiwe, kumqambi, kanye nasemphakathini olisebenzisayo lelo gama. Sibonile futhi ukuthi inhlanguanisela yamandla nethonya iba nemiphumela esamlingo empilweni yomuntu kumbe yento eqanjiwe.

Kulesi sahluko esiyisiphetho socwaningo kuzobekwa kafushane okumumethwe yilo lonke ucwaningo. Ekuguduzeni phakathi emathunjini alo ucwaningo, kuvezwe kwabekwa obala amaphuzu abalulekile mayelana nezinto ebezinganakiwe nebezingaziwa ngokuqanjwa kwamagama eNingizimu Afrika. Kuningi okutholakale ezikhungweni ezigcina amagugu esizwe emunxeni wezokuvakasha nokungcebeleka. Kuvelile ukuthi igama nje lomuntu noma yimuphi lihlahlale ubuzwe bomuntu bese lisiza futhi ukuthi ahlukaniseke kalula kwezinye izizwe ezimnyama. Kuyacaca futhi nokuthi uma ukuqanjwa kwamagama kungagcinwa ezikhungweni ezakhelwe ukulondoloza ingcebo engamagugu esizwe, kungathuthukisa ukugcinwa kwamagama esizwe kuleli.

Kuyavela futhi nokuthi uma ukuqanjwa kwamagama kulondolozwe kusigcinamagugu kuzonakekeleka ukuze kuhlale kusesimeni esifanele. Ngaleyo ndlela kuyohlala kuze kubonwe nayizizukulwane zezizukulwane, zifunde futhi zibone umlando wamagama kanye nokuqanjwa kwawo kuleli. Izizukulwane ziyobona ukubaluleka kokuxhumana komuntu ngamunye nesizwe sakhe ngokusetshenziswa kwamagama kanye nokulandelela kwawo ngokwenzazelo yawo njengoba ucwaningo lutholile.

Izinhlobo ezehlukene ezilandelwayo zokuqanjwa kwamagama ezizweni ezimnyama ziwumkhuba okufanele ugcinwe kanye nompe okufanele abamnyama baziqhenye ngalo. Igama ngakolunye uhlangothi liyawakhombisa amabanga nezigaba zokukhula. Kuyathokozisa ukubona ukuthi nokho ezigodini ezimbalwa ezahanjelwa wumcwaningi, abantu bebesasebenzisa amagama aqanjwe ngabazali babo. Igama libonakele libanika isithunzi, igugu kanye neqholo. Ikakhulu ngasohlangothini lokuthi umuntu uyalilandela igama lakhe, ngaleyo ndlela lokho okwakhloswe ngabazali ngalo kuyafezeka.

Kuyavela nokuthi igama likutshela kabanzi ngolimi olukhulunywa yilesi sizwe noma yilowo muntu. Kwesinye sezahluko kuxoxwe ngokuqanjwa nokuguqulwa kwamagama emkhakheni wezenkolo. Izinkolo okugxilwe kuzona kube yizinkolo zamaKrestu kanye nenkolo yamaSulumane okuyizinkolo ezikholelwa ekutheni igama eliqanjwayo malibe nobudlelwane nenkonzo yaleyo nkolo. Kuthi lapho usuvumile ukwamukela inkolo yabo, kube nokuguqulwa kwagama lakho noma uqanjwe igama elisha elizohambisana nenkolo oyamukele wazinikela kuyona. Kunenkolelo yokuthi

lelo gama liba namandla nesimangaliso esiyinto engakholakali kalula kulowo oqanjiwe.

Kutholakale ukuthi lokho kube nethonya kubantu bokuzalwa eNingizimu Afrika. Inkolo yabo ibukelwe phansi yilezo zinkolo, namagama ababeqanjwe wona abonakala njengamagama anobuhedeni. Okunamuhla eNingizimu Afrika entsha kubonakala ukuthi kukhulu ukulinyazwa kwamasiko abantu abansundu okwalethwa yizinkolo ezafika nabelungu kanye namaSulumane. Nendlela izinkolo lezi ezafika nazo zokuqamba amagama angewona awabamnyama kwadala inkinga ekulandelekeni kwamagama ngoba abantu besebelandela amagama avela kwezinye izizwe.

Kulesi sahluko sibhekene nokusonga okutholakale kucwaningwa ukuqanjwa kwamagama abantu baseNingizimu Afrika kanye nokuvela kwemiphumela yokulandeleka kwalawo magama ngamandla nethonya kanye nemilingo equkethwe yizincazelo zawo. Le miphumela izovezwa ngokuthi lesi sahluko sehlukaniswe izingxenye ezine kanje: Engxenyeni yokuqala kuzobuyekezwa ngamafuphi konke okukhulunywe ngakho okuqukethwe yisahluko ngasinye socwaningo kusukela kwesokuqala kuze kube yisahluko sesihlanu. Engxenyeni yesibili kuzodalulwa lokho okutholwe ngesikhathi kwenziwa ucwaningo ngokuqanjwa kwamagama kanye nokuguqulwa kwamagama okube namandla nethonya nemilingo ethile kulowo oqanjiwe. Kanti kuzophinde kuvezwe imiphumela etholakele ngenkathi kwenziwa lolu cwaningo.

Ingxenye yesithathu izokwethula iziphakamiso mayelana nokuqanjwa kwamagama ukuze sibuyele emasikweni njengoba kungenye inkulumo kaMengameli wakuleli ngokuqwebuka kwe-Afrika. Ingxenye yesine iyona esonga lonke ucwaningo. Kuyo le ngxenye umcwaningi uphonsa inselelo nakwabanye abacwaningi abasafufusa ukuze nabo baphonse esivivaneni sokuba ngabacwaningi ngamasiko aphaathelene nokuqamba amagama.

6.2 UKUBUYEKEZA OKUQUKETHWE YISAPHLUKO NGASINYE NGAMAFUPHI

Esiphethweni salolu cwaningo, cishe yonke imibuzo etholakale esahlukweni sokuqala iphendulekile. Kulolu cwaningo kubuye kwaphenduleka nemibuzo ebingekho esahlukweni sokuqala. Izindlela zokucwaninga ezisetshenzisiwe nazo zisizile ukusombulula izinkinga ezibe khona ngalolu cwaningo. Eminye imibono yabanye ababhali isetshenzisiwe ukusimamisa lolu cwaningo ngoba vele inyani yakhela ngezimpaphe zenye. Nanoma izinsiza zingatholakalanga kalula, i-inthanethi kube yiyona enikeza ulwazi oluningi oluye lwadingeka. Ibe khona imiqulu ebhaliwe okukhona kweminye eyeziqu zemastazi kanye nezobudokotela.

Okuningi okutholakele ukuthi iningi labantu abamnyama basukile esiNtwini bajubalala nezinye izinhlanga ikakhulu ngokuthola amagama ezinye izizwe afike alandeleka ayesehipha ubuzwe bama-Afrika.

Esahlukweni sesibili, ucwaningo lwethule izindlela ezisetshenziswayo lapho kuhlwaywa ulwazi. Nakuba kunezinhlobonhlobo zezindlela ezisetshenziswayo uma kwenziwa ucwaningo, kulolu cwaningo kuqokwe ukuthi kusetshenziswe lezi

ezilandelayo ukuze kutholwe ulwazi oluqondene nesihloko socwaningo: kuqoqwe ulwazi emphakathini kwaphinda kwaxoxiswana nawo kanye nabaholi abathile. Izingxoxo nomphakathi zaziqoshwa kusiqophamazwi ngenkathi umcwaningi ehambele abathile ayexoxisana nabo. Amagama abantu okwakuxoxiswana nabo ayatholakala esahlukweni sesibili. Olunye ulwazi lwatholakala ezincwadini ezibhaliweyo.

Kuxoxiwe futhi kuso lesi sahluko sesibili, ngobuhle nokungekuhle ngezindlela eziqokwe ngumcwaningi. Ziveziwe futhi nezinkinga umcwaningi ahlangabezane nazo ngenkathi ehlwaya ulwazi olumayelana nesihloko socwaningo. Lokhu kuvezelwe ukuthi abacwaningi bakulindele uma bezosebenzisa lezi zindlela zokucwaninga.

Isahluko sesithathu siveze umsuka wokuqanjwa kwamagama ngokubhekisa eBhayibhelini, emagameni kaMvelinqangi kanye namanye. Amandla akulawo magama aveza ukuthi uNkulunkulu uthe uma eqamba umuntu wokuqala amdala, lowo muntu wayeseqamba ezinye izinto. Amandla encazelo yegama asuka lapho ngokuthi uNkulunkulu ubaqambe abantu ngamagama asho okuthile futhi anenhloso ethile, njengoba lesi sahluko sivezile. Sineqholo lokukubeka kuYe uNkulunkulu ukugqama kanye nokusebenza kwamandla egama njengoba kuvele nethonya kanye nokuyimilingo evezwa yigama negama lomuntu.

U-Adamu ungukhokho wabo bonke abantu. Njengoba uNkulunkulu evela njengongqo-shishilizi, uthathe amandla, izimangaliso kanye nethonya wakwenza kwagqama kwasebenza egameni ngalinye. Uma kubhekwa kuYe uqobo uNkulunkulu

kubonakala ubukhulu baKhe obucaciswa yigama. Kuphinde kuvele umsuka wakhe egameni elithi uMvelinqangi. Incazelo yaleli gama iwabeka obala amandla akulo, ithonya kanye nokuyimilingo ngalo.

Kuvelile futhi nokuthi namaSulumane ayeqamba abalandeli bevangeli labo amagama amahle. Injongo yiyo yokuthi igama lithi uma lilandeleka kube khona ubuhle kulokho kulandeleka. UNana Akuoko Sarpong uthi yena uma kungasulwa konke okwafakwa abelungu emiqondweni yabantu abamnyama, bezama ngawo wonke amacebo abanawo ukuthunaza inqubo yesiNtu ngisho neyamagama imbala, i-Afrika ingabuyela ezinsukwini ezinhle zakudala. Akukho lapho esho khona ukuthi inkolo yobuKrisitu ayifuneki, kodwa ufuna ukuthi kubuyelwe emagameni ayejivazwa abashumayeli bezwi ngoba benezinhloso zabo ezingasile ngokuqanjwa kwamagama.

Uma sibheka ukusebenza kwegama loMdali, kudlulela kubantu abadali ngokuqambana bodwa amagama besebenzisa amandla awabeke egameni, yikho sikwazi ukuzinika igunya lokukholwa ngukuthi igama linamandla okuguqula izimo ezithile empilweni yomuntu kuye nokuthi lizithinta kanjani lezo zimo.

Isahluko sesine kuso ucwaningo lwethule umlando nobuciko bokuqanjwa kwamagama ezizweni zaphesheya kwezilwandle uma ziqhathaniswa nezizwe zase-Afrika.

Okutholakele ukuthi amagama ayinto ebaluleke kakhulu kumuntu oqanjiwe. Yiso lesi sizathu esikhulu esenze ukuthi abomdabu base-Afrika bakubone kufanele ukuthi baqambe kabusha amagama abantu kanye nawezindawo kususwe lawo aqhamuka kwezinye izilimi. Nabangasakwazi ukuziqamba amagama amanye kodwa uma benalo elesiNtu igama phezu kwelolunye ulimi, basale sebegqamisa ukusetshenziswa kwalelo lesiNtu. Kuvelile lokhu ezizweni okuxoxwe nazo ezifana nesizwe samaZulu, isizwe samaSwazi, isizwe samaXhosa kanye nesizwe sabeSuthu. Kube khona ukuhlobana emikhubeni elandelwayo kanye nasemandleni avelayo uma igama seliqanjiwe. Zithintiwe kancane nezakhi ezisebenza uma kuqanjwa amagama abantu nawezinye izinto. Kubuye kwavela nokusebenza kwamagama abesilisa nabesifazane. Nezakhi ziveziwe ukuthi ziwaguqula kanjani amagama ngokwenzazelo kanye namandla avela kuleyo ncazelo. Kubuye kwavela ukuthi unjani umlando wokuqanjwa kwamagama ezwenikazi lase-Afrika. Yilapho bekubhekiswe khona ezizweni ezifana nalezi: zaseNayijeriya okungamaYuroba kanye nama Igbo; nezizwe zaseZambiya. Kuvelile futhi ukuthi nezizwe zabelungu nazo zinako ukuqanjwa kwamagama okunamandla afanayo njengoba uNkulunkulu ewanike bonke abantu bakhe la mandla asegameni.

Isahluko sesihlanu sona sethula amandla asemagameni aphaathelene nezombusazwe. Nomnotho uthintiwe ngokwawo amandla nethonya lamagama. Yilapho kuvele khona ukuthi uma umuntu eguqula igama lakhe, nendlela umuntu acabanga ngayo iyaguquka kanti futhi nendlela acabangela omunye umuntu ngayo iyaguquka.

Kutholakale futhi ukuthi amagama abantu abayisimo esibumba ubunjalo kanye nokuzotha komuntu khona kwezepolitiki nomnotho.

Kutholakele ukuthi eZimbabwe amasotsha enkululeko yiwona abhekana kakhulu nokuqamba kabusha amagama. Okubuye kwavela futhi ukuthi amagama amahle namabi anamthelela muni kulowo onanyathelwe yigama elinalokhu kokubili. Bangingi, ngokutholwe wucwaningo, abantu asebeshintshe amagama ngoba bekhola ukuthi uma kungamagama esilungu ayabagqilaza. Amandla asegameni ngokuthola kwalolu cwaningo yiwo enza abantu abangaqanjwanga amagama esiNtu bazizwe bethwele umthwalo onzima wokungazizwa bengumsinsi wokuzimilela emazweni abo. Kulabo bantu kukhona ngisho abaholi bamazwe. Nakuleli laseNingizimu Afrika bakhona abaholi abatholwe wucwaningo ukuthi bayakholelwa ekuguquleni amagama ngoba bazi ukuthi igama linomthelela empilweni yomuntu, kulokhu-ke sibhekise kakhulu emnothweni kanye nakwezombusazwe. Okwenze ukuba le ngxenye yocwaningo ibe nesisasa ukubona amazwe aphesheya enza okwenziwa yileli laseNingizimu Afrika kokuguqula amagama amadala abizwe kabusha. Lokho kuyipolitiki ngoba kuthintana nombusazwe.

6.3 ISIPHETHO JIKELELE

Umcwaningi uthole ukuthi egameni noma yiliphi, elendawo, elento, elomuntu; linamandla phezu koqanjweyo. Amandla liwathatha kuNkulunkulu owaqamba umuntu wokuqala, wayeselandelisa ngokuthi aphe yena lowo muntu igunya lokuqamba ezinye izinto.

Kuze kube yinamuhla abantu bayaqanjwa, izindawo ziyaqanjwa, izinto ziyaqanjwa, amagama ayaguqulwa eseqanjiwe, amandla asegameni asabonakala futhi. uKhuzwayo uvama ukuhlala ekhuzwa njalo nje. Kuyabonakala futhi ukuthi umuntu ulandela igama ngoba okokuqala kunamandla amelekayo avela kuNkulunkulu. Bese kuba khona incazelo yegama okuthi uma elilalela njalo nje kungene umqondo ovela kulo ngaphakathi kuye agcine esenza lokho elikushoyo. Nendawo ngokunjalo, uma kuzothiwa kuKwamabulala, abantu bayafa lapho. Ithonya lencazelo yaleli gama liba khona, bese kuthi labo abanomqondo wokubulala abantu bazizwe bekhululekile uma bebabulalela endaweni eqanjwe ngokubulala vele.

Ngokwemilingo evela emagameni kutholakele ukuthi amandla lawa kanye nethonya akulula ukuthi umuntu aqonde ukuthi kwenzeka kanjani egameni, kodwa kuyabonakala ukuthi ngoba kuvela eZulwini kuMdali onamandla angeke achazeka, kithina bantu abaphila kulo mhlaba kuwumlingo ukuthi umuntu angalandela igama lakhe noma elizwa ukuthi lisho le nto ayenzayo. Ikakhulu lokhu kumangaza uma umuntu enegama elingelihle bese egcina ngokwenza lokho okungekuhle. Kunomlingo lapha owenza lo muntu aqhubeke alilandele igama, afane nomuntu okuthiwa usadlula ngokwenza okuthile. Yiwo umlingo otholakele kulolu cwaningo lona.

Sinethemba lokuthi lolu cwaningo lukwazile ukuxwayisa umphakathi ukuthi kumele amagama owaqamba abantwana kube ngamagama amahle azoba nomthelela omuhle empilweni yoqanjweyo. Yikho osopolitiki, nabo bonke abakhele leli zwe kumanje bephezu komkhankaso wokuguqula amagama aqambeka ngendlela

abangayazi eyayiphuma ekucindezelekeni bewaguqula wonke la magama manje ngaphandle kwalawo angenamthelela ekubusweni kwaleli zwe. Yikho abantu nje bematasatasa beguqula amagama abo bewayisa kwawesiNtu abaziyo ukuthi asho ukuthini.

UMaria unina kaJesu esifunda ngaye ebhayibhelini uma ehaywa kwakuthiwa; 'mabele omhlabathi; ungumcebo wolwandle...' yilapha sibonisa khona ukuthi kuphela yilabo abaqonda izingathekiso nezifaniso ukuthi kulokhu okungenhla kungani uMaria abizwe ngaleyo ndlela. Yikho nabamabhizinisi bewabhekisisa amagama abawasebenzise emabhizinisini abo ukuthi anancazeloni. Yingoba ukuhlala nokusetshenziswa kwagama kwakha umthelela kokuqanjweyo kuye nokuthi lowo mthelela muhle noma mubi, kwawona ulandele igama. Uma lilihle ube muhle, uma lilibi ube mubi nawo.

Umthelela wamagama abuya kwamanye amazwe nakwezinye izilimi awuqondakali ngoba amagama amaningi aqanjwe ngale ndlela awaqondakali ukuthi asho ukuthini. Futhi uma la magama eqhamuka ngoba isizwe esimnyama sicindezelwe nawo anakho ukucindezela.

Isizwe esicindezele esinye naso asithathi amagama aso anobuhle siwanike isizwe esisicindezele. Siyazi ukuthi impumelelo yesizwe esicindezelwe iyosilahlekiela nokusiphatha leso sizwe esicindezelwe uma ithonya lamagama amahle selisebenza. Isibonelo esihle lapha yigama elithi uNdandatho. Uma litholwa ngumuntu okhuluma isiSwati liyihlazo ngoba lisho izinqe zomuntu. Ngakho konke okubi okusezingeni

kuyomlandela umuntu oqanjwe kanje uma ephila esizweni samaSwati. Kodwa uma enguZulu uyolandelwa ukuqala izinto ezingavumi ukuphela ngoba indandatho ayinaso isiqalo nesigcino.

Akubanga ngabacindezeli ngezombusazwe kuphela ababe negalelo elingelihle ekuqanjweni kwamagama, kodwa nabashumayeli bezwi leNkosi nabo babe nomthelela omkhulu ekuqanjweni kwamagama okumanjenje abaniniwo sebephezu komkhankaso wokuwaguqula. AmaRoma aye aba nawo umkhuba wokubhabhadisa umntwana ngokumqamba igama elinobuRoma phakathi. Amagama anjengoSebastian, o-Eusebia, nawoFranciska kutholakele ukuthi ngamagama afike nale nkolo anomthelela ongaqondakali kubantu ngenxa yokungaqondakali kwencazelo yala magama.

Nanoma inkolo yobuKristu inobuhle, ababelihambisa leli vangeli badicilele phansi amagama isiko lokuqamba ngokomdabu. Abantu bagcine sebenamagama amabili nemvelo seyingasazi ukuthi umuntu kufanele alandele liphi.

Nezindawo eziningi beziqanjwa ngamagama abantu, namanje kusenzeka. Ithonya legama lalowo muntu linakho, ngokuthola kwalolu cwaningo, ukuvela kuleyo ndawo. Kubantu abamnyama kusekhona lokho ukuthi lawa magama adinga ukuguqulwa ngoba uma igama bekungelo muntu wohlanga olucindezele abamnyama, uma lingeguqulwe, kusho ukuthi ukucindezeleka kwezombusazwe kusazoqhubeka.

Kuhulumeni wobandlululo amagama ezindawo abeqanjwa ngabantu, njengoba sishilo. Izindawo ezinjengeJohannesburg, iPiet Retief, eziqanjwe ngoJohannes kanye noPiet nezibongo zabo zikugcwalisele lokhu kulolu cwaningo. KwiNingizimu Afrika entsha usaqhubeka lo mkhuba wokuqamba izindawo ngamagama abantu. Ngenxa yempumelelo yomzabalazo walaba bantu, abaqambi banethemba lokuthi lezo zindawo ziyophumelela njengabo uma ziqanjwe ngabo, ngaphandle kokuthi kukhona nokugcina umlando wezidlamlilo ezilwele inkululeko yaleli zwe. Lezo zindawo ngezifana neJoe-Slovo neChris Hani kanye neMandela-Village.

Ngokocwaningo, umuntu nomuntu ozithola esesimeni sokuqamba okuthile igama kumele alikhethe ngokucophelela igama lalokho azokuqamba. U-Abrahama uyisibonelo esihle somuntu owaqanjwa igama elisho ukuthi nguyise wezizwe eziningi. Kumanje lezo zizwe zingangezihlabathi zolwandle ngempela.

6.4 IZIPHAKAMISO MAYELANA NOKUQANJWA KWAMAGAMA

Uma sizogala ezindleleni zokucwaninga, ikakhulu ukuqanjwa kwamagama, kuvelile ukuthi ziyadingeka izincwadi ezibhalwe ngolimi lwesiZulu ezeluleka abenza ucwaningo ngezindlela eziyizo zokwenza ucwaningo lwamagama.

Kuyoba kuhle ukuthi bande abacwaningi abanothando lokucubungula amagama nokuqanjwa kwawo ezilimini zabamnyama. Ziningi izinto ezingakacwaningwa ngokuqanjwa kwamagama kulezi zilimi. Noma kukhona osekwenziwe kodwa kwenziwe ngezinye izizwe ngezilimi zazo.

Muhle umbono wezifundazwe wokuphuma umkhankaso wokuguqula amagama aqanjwe ngezinye izilimi, kanye nokulungisa amagama angabhaliwe ngendlela yize esezilimini zabamnyama. Ukubhalwa ngendlela kwamagama kuzosiza ukuthi umlando oqukethwe yigama lendawo noma lomuntu uvuseleleke. Umlando weNkosi uDingane uyogcineka kahle uma igama elithi Pietermaritzburg liguquliwe laba wuMgungundlovu. Ithonya lobuZulu kubantu abakhele le ndawo aliyuba khona uma lingaguqulwa leli gama. Amagama efana nalawa alandelayo asadinga ukusetshenzwa ukuze konke okutholwe wucwaningo ngamagama afuze lawa kulungiswe. Sibala lapha oCongella esikhundleni sokuthi KwaKhangela; iTongaat esikhundleni sokuthi uThongathi; uMgababa esikhundleni sokuthi eMuzikababa kanye nelithi eZingolweni esikhundleni sokuthi eZinqoleni okungucwaningo olwenziwa nguSolvazi Zungu.

Uma sekubuyelwe emasikweni abamnyama mayelana nokuqanjwa kwamagama azo zonke izinto ezikhona kuleli, kuyoba yikhona leli zwe lizizwa ukuthi selikhululeke ngempela. Nakuba kususe umsindo ukuguqulwa kwegama lenhlokodolobha yeNingizimu Afrika isuka ekubizweni ngePitoli izobizwa ngeTshwane, kodwa igalelo lokulungisa okwalimala ngesikhathi sobandlululo alisoze lanyamalala.

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I-APHENDIKSI

AMAGAMA EZINGWAZI EMIKHAKHENI EYAHLUKENE AHAMBISANA NAMAGAMA AZO EMPELA

Boz, Tibbs	Igama lempela ngu Charles Dickens
Mother Theresa	Elompela ngu- Agnes Gonxa BPJaxhiu
Pope John Paul II	Elompela ngu Karol Woytyla
Malcom X	Elompela ngu Malcom Little
Cassius Clay	Elompela ngu Muhammad Ali
007	Elompela ngu James Bond
Batman	Elompela ngu Bruce Wayne
Spiderman	Elompela ngu Peter Parker
Superman	Elompela ngu Clark Kent

Lawa magama alandelayo angasho okuningi okunye, nokho uchwangingo
luzokwethula incazelo etholakale kuhlaziywa ngenkathi kuthungathwa ulwazi
ngamagama.

AMAGAMA APHATHELENE NONKULUNKULU

Musawenkosi	Abazali basuke bekhombisa ukuthi kwabe kungumusa weNkosi ukuzalwa kwale ngane.
Bonginkosi	Kusuke kubongwa uMvelinqangi ngokuzalwa kwengane.
Thandazile	Kusuke kugqanyiswa ukuthi le ngane ivele ngoba kuthandaziwe.
Nkosinathi	Le ngane izalwe kuyingoba uNkulunkulu ubemi nabo abazali.

Imana	Lisho uNkulunkulu (Ngolimi lwaseBurundi).
Byakatanda	Le ngane ikuNkulunkulu (ulimi lwase-UGanda).
Katonda	UNkulunkulu (olwase-UGanda).
Bazimana	UNkulunkulu wazi konke (olwase-UGanda).
Sibongumusa	UNkulunkulu obe nomusa ngokuthi leyo ngane izalwe.
Sikhulekile	Le ngane ngetholwe ngomkhuleko.
Mandlakayise	Lichaza amandla kaSomandla.
Sibusiso	Le ngane iyisibusiso kubazali.
Thembinkosi	Igama elikhuthazayo ukuthi asethembele eNkosini.
Selomu	UNkulunkulu uyangithanda (ulimi lwaseGhana).
Senanu	UNkulunkulu unika konke (olwaseGhana).
Sedzi	Kubazwe kwalolongwa nguNkulunkulu (olwaseGhana).
Sedealo	Nkulunkulu vula izandla zakho ungisingathe (olwaseGhana).
Sese	Igama elivumayo ukuthi Nkulunkulu ngilalele (olwaseGhana).
Setowu	UNkulunkulu mukhulu (olwaseGhana).
Setodzi	UNkulunkulu unguYe (olwaseGhana).
Senu	UngokaNkulunkulu (olwaseGhana).
Chidi	UNkulunkulu ukhona (ulimi lwaseNigeria).
Obafemi	INkosi iyangithanda (olwaseNigeria).
Chinwe	OkukaNkulunkulu (olwaseNigeria).
Ayinde	Kuthandaziwe ukuze abe khona (olwaseNigeria).
Olujimi	UNkulunkulu usinakile (olwaseNigeria).

AMAGAMA NGOKULANDELANA KWABAFANA EKHAYA

Nkosana, Vusumuzi bekuba ngumfana wokuqala ekhaya.

Mfanafuthi umfana olandela owokuqala.

Makhosonke uma kuqhubeka kube umfana futhi.

Mzwandile uma futhi kuba ngomunye umfana.

Mzikawupheli uma sekulokhu kube abafana njalo.

AMAGAMA NGOKULANDELANA KWAMANTOMBAZANE EKHAYA

Ntombinkulu intombazane endulela wonke amantombazane ekhaya.

Ntombifuthi uma kuphinda kube intombazane elandelayo.

Ntombizandile intombazane yesithathu ekhaya.

Ntombizodwa intombazane yesine ekhaya.

Ntombizanele uma sekulokhu kuba intombazane ekhaya.

IGAMA LENTOMBAZANA ELANDELA AMAWELE

UNomfusi Intombazane isuke ilama amawele

UMfusi Uma kungumfana

AMAGAMA AKHONONDAYO

Imvama lawa magama ngawabantwana.

Muziwenduku Owesifazane usuke ekhononda ngokushaywa njalo.

Ncengani Owesifazane usuke ezabalaza ngokuphatheka kabi emendweni
ngenxa yesithembu khona.

Jabhisile Unina mhlawumbe ujabhise abazali ngokukhulelwa kwakhe.

Qhamukephi	Owesilisa usuke esola indlela ingane eze ngayo.
Gezephi	Owesifazane akakholwa ukuthi uyithole kanjani ingane.
Hleziphi	Owesifazane owephuze ukuvela ubuzwa ukuthi ubekuphi.
Velaphi	Ingane isuke izalwe kade kuthiwa unina akanakubeletha.
Mhlupheki	Owesilisa umntwana, unina ukhungethwe wusizi ngoyise ongondli umndeni.
Mzondeni	Obelethe usuke efuna ukwazi ukuthi uzondelwani.
Mlahleni	Ingane isuke ingafunwa.
Mlahleki	Ingane yomfana ezalwe uyise engaziwa lapho ekhona.
Funani	Umshadikazi usuke engafunwa emzini bese-ke kubuzwa ukuthi ufunani.
Lindeni	Kusuke kubuzwa kumakoti ukuthi ngoba nakhu kuyashisa emzini ngabe ulindeni.
Lahliwe	Ingane isuke itholwe ilahliwe emgwaqweni.
Dingile	Unina wengane usuke exoshwe yindoda.
Dingani	Unina wengane usuke ehlupha kodwa enayo yonke into emzini.
Dingiswayo	Uyise wengane usuke edingisiwe noma unina exoshiwe emzini.
Msweli	Abazali basuke beswele, bezihluphekela.
Ngenzeni	Unina noma uyise wengane akazi ukuthi woneni emndenini noma emphakathini.

UMA AMADLOZI ENGAJABULILE

Bamfunani	Kubuzwa amadlozi ukuthi kungani elokhu enakashele othile ngokumlethela izinto ezimbi.
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Myekeleni	Kucelwa amadlozi ukuba axolele othile osebikile kuwo.
Bayimpi	Abaphansi balwa nomndeni ngesizathu esithile.
Mthandeni	Unina ucela abomuza bamthande umntwana noma bebelwa.

AMAGAMA AHAMBELANA NESIKHATHI

NomaSonto	Intombazane ezalwe ngeSonto.
Nomvula	Ingane zalwe ngosuku kunetha futhi.
Nozimpi	Intombazana ezalwe ngesikhathi sempi.
NoMgqibelo	Ozalwe ngosuku lwangoMgqibelo.
Meyi	Ozalwe ngenyanga kaNhlaba.
Julayi	Ozalwe ngenyanga kaNtulikazi.
Disemba	Ozalwe ngenyanga kaZibandlela.
Novemba	Ozalwe ngenyanga kaLwezi.
Apreli	Ozalwe ngenyanga kaMbasa.
Januwari	Ozalwe ngekaMasingana.
Juni	Ozalwe ngenyanga kaNhlangulana.
Agostini	Ozalwe ngenyanga kaNcwaba.
Septemba	Ozalwe ngenyanga kaMfumfu.
Chausiko	Ozalwe ebusuku (olwaseNigeria).
Masika	Ozalwe lina (olwaseNigeria)
Mukamtanga	Ozalwe kunezimpi (olwaseNigeria).
Othiamba	Ozalwe ntambama (olwaseNigeria).
Ochieng	Ozalwe emini (olwaseNigeria).
Othiamba	Ozalwe ntambama (olwaseNigeria).

Yao/Yawa	Ozalwe ngolwesiNe (olwaseNigeria).
Esi	Ozalwe ngeSonto (olwaseNigeria).
Bejide	Ozalwe izulu linetha (olwaseNigeria).
Okeke	Umfana ozalwe ngosuku lwemakethe (olwaseNigeria).
Nalishebo	Intombazane ezalwe kunendlala (ngolimi lwaseZambia).
Silishebo	Umfana ozalwe kunendlala (ngolwaseZambia).
Namasiku	intombazane ezalwe ekuseni (ngolwaseZambia).
Simasiku	Umfana ozalwe ukuseni (ngolwaseZambia).
Nosiku	Intombazane ezalwe ebusuku (ngolwaseZambia).
Yusiku	Umfana ozalwe ebusuku (ngolwaseZambia).
Lomvula	Intombazane ezalwe lina ngesiSwati.
Lomaqhwa	Intombazane ezalwe izulu lineqhwa ngesiSwati.
Nomacawe	Intombazane ozalwe ngosuku lwangeSonto (ngesiXhosa)
Serame	Umntwana ozalwe kubanda (ngesiSuthu).
Lefu	Ozalwe kufiwe (ngesiSuthu).
Halane	Ozalwe kunendlala (ngesiSuthu).

AMAGAMA APHATHELENE NOKUFA KANYE NOKUDUMALA

Khathazile	Ingane ihlala igula njalo.
Zibi	Liyazisho.
Felani	Umzali akazi ukuthi uhlushelwani kangaka.
Felaphi	Uyise akaziwa ukuthi wafelaphi.
Mbulawa	Lithi babefuna aphume esizalweni efile.
Mbulaleni	Lithi akubulawe othile.

Zifozonke	Lithi konke ukugula kukuwena.
Matlakala	Lichaza izibi ngesiSuthu.
Akarlikpo	Igama elisho ibibi (ngolwaseGhana).
Yornu	Lithi uzalelwe ithuna (ngolwaseGhana).
Adukpo	Libhekise ezaleni (ngolwaseGhana).
Atse-Afo	Lithi lahla lokhu (ngolwaseGhana).
Nnunekpeku	Ukufa akunamahloni (ngolwaseGhana).
Hatsu	Ingulube yeduna (ngolwaseGhana).
Kuwovi	Ukufa kwengane (ngolwaseGhana).
Akotoku	Isibankwa (ngolwaseGhana).
Noli	Igama elisho isipoki (ngolwaseGhana).
Maswabi	Odabukisayo (ngolwaseZambia)
Malilo	Ukuzila, ukukhala (ngolwaseZambia).

AMAGAMA APHATHELENE NEZIMPI

Preko	ukulangazelela ukuya empini (ngolwaseGhana).
Tamakro	Othumba idolobha (ngolwaseGhana)
Katakyyle	Oyiqhawe nonamandla (ngolwaseGhana).
Okoampa	Iqhawe lempi (ngolwaseGhana).
Agyeman	Osindisa isizwe (ngolwaseGhana).
Brako	Oqeda izimpi (ngolwaseGhana).
Yiadom	Onqobayo (ngolwaseGhana).
Okumanini	Obulala abaholi bempi (ngolwaseGhana).

Manqoba	Elisho ukuthi kuzonqotshwa.
Zwilethu	Lithi ngabansundu abamelwe ukuthatha izinqumo.
Zwelethu	Ukhumbuza izifiki ukuthi izwe ngelabansundu.
Funizwe	Elomzabalazo elisho ukuthi masilifune izwe.
Sizwe	Abantu mabanake isizwe sabo.
Zwelithini	Libuza ukuthi izwe lizothini ngensambatheka yokugqilazwa.

AMAGAMA ABONISA AMANDLA NOKUHLAKANIPHA

Mbube	Unamandla njengebhubesi.
Mpunzana	Ugijimisa okwenyamazane.
Mpisi	Unobuhlakani nobuqili obuthile.
Shuma	Unamandla ngebhubesi (ngolwaseGhana).
Mugabe	Uhlakaniphile (ngolwaseGhana).
Nhlakanipho	Uhlakaniphile.
Lwazi	Owesilisa/wesifazane onobuhlakani bokuba nolwazi.
Nolwazi	Owesifazane onobuhlakani kanye nolwazi

AMAGAMA ABESIFAZANE ASUSELWE EZITHAKAZELWENI

ZamaNgwane ZamaNguni	ZamaBhele	ZamaNtungwa	ZamaJobe
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AMAGAMA ABANTU BESIFAZANE

Ayanda			
Buyiswa Busisiwe Bazuzile Bawelile	Bajabhile Badanile Bonakele Bikwaphi	Babazile Bajwayele Babazile	Bafunani Boshiwe Bawinile
Celiwe	Cebile		
Danisile Deliwe Dingile	Dumazile Dumisile Delani	Debura Duduzile	Delinkosi Dinginhlanhla
Faneziwe Fikile	Fanezile Fumbetheni	Fakubi	Futhi
Gugulethu Gezile	Gabisile	Gezephi	Gcinekile
Hlophe Hloliwe Hluphile	Hlengiwe Hleziphi Hlonipha	Hlalaphi Hlonipha Hlalaphi	Hlengekile Hluphi Hluphile
Jabulile	Jabulisile	Jabhisa	
Khanyisile	Khulelaphi		
Lindiwe Lindokuhle	Lindelwa Lindumusa	Lungisile	Lungile
Mantombi Muhle Mageli Mabele Mthandeni	Makhosi Makhosazana Mantombi Mabomvana	Mabele Marama Mzondwase Mpumelelo	Mandlakazi Mbali Mbalenhle

Nomalanga Nontando Nomaswazi Ntombikayise Ntombana Ntobeko Nelisiwe Ntombenhle Ntombencane Ntombenkulu Nompunzi Nozipho Nokuzola Nathi Ntombintathu Ntombizine Nomakholwa Nombuyiselo	Nesi Ntombizodwa Ntombizinhle Nomacala Nomsebenzi Nondumiso Nomkhosi Nozizwe Nokulunga Nokwazi Nonkululeko Noxolo Nolwazi Nomzamo Nkululeko Nobuntu Nqobile Nombuso	Nobayeni Nomvula Nomusa Ntandokazi Ntombifuthi Nomalizo Nombulelo Nonceba Nomgqibelo Nompumelelo Nomfundo Nomcebo Nokutheza Nompilo Ntobeko Ntokozo Nokukhanya Nosipho	Nkosazana Ncengani Noma Nontando Nokulunga Nokuthula Nomusa Nokuzula Nonhlanhla Nomasonto Nobesuthu Ncamisile Nikiwe Nompumelelo Nhlakanipho Nikeziwe Nkosazana Ntombiyakhe
Nompilo Nsikayethu	Nomthandazo	Nelisiwe	Nikeziwe
Phakamile Phindile	Phumuzile Phindile	Phoyisa Phumelele	Phephelaphi
Qhakazile	Qondeni		
Simangele Sindisiwe Senzile Sebenzile Sonto	Selephi Sibongile Siphokazi Selina Sithokozile	Sinisiwe Sikholiwe Sebenzile Samukelisiwe Siyanda	Sesana Siponono Sizakele Siphiwe
Theli Thandisile Thabisile Thulile Thembisile Thembeka Thembi Thoko	Thozani Thembile Thembani Thembelihle Thobeka Thobile Tholiwe Thathekile	Thandi Thandiwe Tholile Thembinkosi Thokozile Tholulwazi Thulisile	Thandekile Thembekile Tholakele Thenjiwe Thandiwe Thandiswa Thathani
Vumile	Vuyiswa		
Welile			

Xolile	Xolisile	Xolelwa	Xoshiwe
Zenzisile Zenzile Zanele Zodwa	Zoleka Zondiwe Zandile	Zigane Zuzile Zinhle	Zondekile Zibi Zondlile

AMAGAMA ABANTU BESILISA

Anele	Andile		
Banele Bhekinkosi Bhekizizwe Bheka Bhekizulu Bhekumuzi	Bhekimpi Bavumile Bonginkosi Bongumusa Bangizwe Bhekizifundiswa	Bhekumuzi Bongani Bhekifa Bheka Bhekabantu Bhekisisa	Bhekezansi Bulelani Bafana Busani Bhekisisa
Cijimpi		Celani	
Dambuza Dingizwe Delani Dinizulu	Dalimpi Daluxolo Dokotela	Dingani Danile Dumile	Dumisani Dumezweni
Funiwe Feziwe Felizwe Fakazile	Fuzile Funizwe Fihlokwakhe Fisani	Funizwe Felani Fanezwe Fanyana	Funiwe Fana Fezile
Gatsha	Gijimani	Gundane	
Hlupheki	Hilwayo	Hluphizwe	
Jabulani			
Khaya Kwazi	Khuthalani Khulani	Khulekani Khulu	
Lifa Lethukuthula Liwa	Lumka Lungile Lihle	Luzuko Lyanda Lindani	Lungisani Lungani Landi

Hlupheki Mpumelelo Mdubuleni Mambeswa Malambule Makhosonke Mabhalane Mbongeni Mthobisi Mphikeleli Mbalekwa Msongelwa Mbulelo Mbuyiseni Mrungisi Mehlwenamba Mtshengiseni Maphikelela Mphikeleli Mthunzi Masimini Matshana	Mondli Mfanafuthi Mcebisi Mtoliki Muziwakhe Mandinda Mbhazo Mshengu Mfulathelwa Mninwa Mgwazeni Mavuso Melusi Mxolisi Mxolelwa Mkhuseli Mthokozisi Matshana Mpinkulu Musawenkosi Masumahle	Mduduzi Mandla Mshushisi Maduma Mnyamana Mpendulo Mubi Mathumbu Menzi Makhosana Masotsha Mthetheleli Mondli Muzikayifani Mthuthuzeli Magabha Malusi Mhambi Mthandeni Mzikayise Mhlophekazi	Mzobane Mafa Mpostoli Makholwa Msobo Mandlethu Madlayedwa Mavuso Muziwenduku Mthelisi Mdelwa Mfundisi Muziwamadoda Mduduzi Mtholephi Makhosini Mondli Mncedisi Mndeni Mzwandile Mgijimi
Ntando Ndumiso Ndaba Nkanyamba Ntozakhe	Njabulo Nkuzana Ndukuzempi Ndleleni	Nkosiya Nhlonipho Ncedi Nkosenye	Ngizwenkosi Ndabeni Ncelebana Nhlanhla
Nkosinhle	Nsizwa	Nakanjani	Ndukwini
Phinda	Philani	Phiwokwakhe	
Qedile	Qeduvalo	Qaluxoxo	Qijimpi
Sibonginkosi Sililo Solisitha Siyabonga Simangaliso Sifiso Sindile Simanga Sinoxolo	Sakhile Sidumo Sikhonyana Sibahle Senzo Sifiso Silindile Sinethemba Siphesihle	Sipho Siphosezwe Sayitsheni Shayimpi Siboniso Sikhumbuzo S'phamandla Sabelo Sithembiso	Sibanisezwe Sanele Sibusiso Sivumile Solani Sicelo Silindokuhle Sinenhlanhla Sinethemba
Thandanani Thami Themba	Thokozani Tholumuzi Thabani	Thamsanqa Tholani Thembinkosi	Thulani Thuthukani Tholulwazi

Nathi	Nakanjani	Nyoni	
Vulindlela Vusumuzi Vuyani Vukani	Velile Vikimpi Vumile Velaphi	Vuyisile Vumani Vumicala	Vangile Velisile Vuyile
Xolani	Xolisani	Xolile	Noxolo
Zakhele Zwelinzima Zwelihle Zithulele	Zwelethu Zwelibanzi Zuzani Zibonele	Zamani Zolile Zipho Zwelakhe	Zulile Zanempi Zolani